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CHRONICLE

Home News.—On February 10, Lindley M. Garrison of New Jersey, the Secretary of War, resigned from President Wilson's Cabinet. At the same time Henry S. Breckinridge of Kentucky, Assistant Secretary of War, resigned from office, asserting that he endorsed Mr. Garrison's policies and considered the differences between the President and the Secretary of War irreconcilable. The President and the Secretary differed over the Philippines and national defense. The latter considered the Clarke amendment, which grants unlimited and unprotected freedom to the Philippines, not later than four years after the passage of the Bill in which it is embodied, "an abandonment of the duty of this nation and a breach of trust toward the Filipinos," and as a consequence, he could not accept the amendment nor acquiesce in its acceptance. He furthermore considered reliance upon the militia for national defense "an unjustifiable imperiling of the nation's safety," and would not accept any measure designed to make use of the militia alone for such defense. As Mr. Garrison was obliged to make public once again, in a formal way, his views upon each topic, he pressed the President for a definite statement of opinion on these all-important subjects. The President replied that though he considered the Clarke amendment unwise, yet he deemed it inadvisable to take the position that he would dissent if Congress passed a Bill embodying that amendment. He would withhold judgment therefore until the joint decision of both Houses reached him in definite form. The reply to the second question raised by Mr. Garrison was to the effect that though Mr. Wilson was not sure that national defense could be obtained through the militia, yet he in-

tended to keep an open mind on the subject. Finally Mr. Garrison was assured that he was at liberty to express his own views, but he was "to be kind enough to draw very carefully the distinction" between those views and the views of the Administration. The resignation followed and was accepted.

The issue over the Philippines is clear enough. In the ultimate resolution, the main dispute over national defense comes to this: the Secretary of War wanted an army sufficient for national defense, entirely under Federal control; such control could not be had over the State militia, and therefore it did not meet requirements. That the desired Federal control was not possible is clear, Secretary Garrison thought, from this clause of the Constitution:

Congress shall have power to provide for organizing, arming and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States, respectively, the appointment of the officers and the authority of training the militia according to the discipline prescribed by Congress.

He tried to get the President to speak his mind on the subject at a critical moment and found that mind "open to conviction" on the possibility of obtaining national defense through the militia under Federal control and training.

The press comments on the resignation are various. The New York *World* finds it "impossible to justify, and not easy to excuse"; the New York *Journal of Commerce* deems it the only way out of an inextricable difficulty; the New York *Tribune* sees in it an evil omen for the President; the Detroit *Free Press* considers the resignation unfortunate and believes the reason assigned a matter of regret; the Philadelphia *Inquirer* considers it a serious blow to the Administration; the New York *Sun*

thinks the loss to our public service utterly deplorable; the Springfield *Republican* regrets the resignation, but opines that Mr. Garrison became discouraged and disgusted; the Providence *Journal* terms it a disquieting incident for the Administration and the country.

The War.—Military operations have been barren of results on almost all the war fronts. Artois and Champagne are the only exceptions. In the latter district the French have penetrated the

*Bulletin, Feb. 8 p.
m.-Feb. 15 a. m.*

German lines north of Massiges, and further to the west the Germans claim to have taken 1,500 yards of French trenches; north of Arras, the Germans, whose offensive has lasted for about two weeks, have captured more than 800 yards of French trenches near Vimy. Only intermittent and ineffective actions are reported from the Russian fields of operations. In Albania the Austrians after occupying Tirana have encountered serious resistance from the Italians and have not advanced to Durazzo. Elsewhere the situation remains practically unchanged.

The Lusitania incident is approaching solution. The German Ambassador to the United States acting under instructions conveyed to him in a memorandum from his

*The Submarine
Controversy*

Government, laid before Secretary Lansing a tentative draft of the official note Germany was prepared to send to Washington. This note, the public has been given to understand, while saving Germany from humiliation by avoiding the use of the word "illegal," really amounts to a concession of American demands, and is to be framed in language that will admit such an interpretation. A conference between the President and the Secretary of State, followed by a Cabinet meeting, led to another interview between Mr. Lansing and Count von Bernstorff, with the result that the Ambassador dispatched to Berlin the final form of a note which the United States is willing to accept and Count von Jagow is ready to sign.

The text of the note sent by Secretary Lansing, under the date of January 18, to the European belligerent countries, which proposes the disarmament of merchant vessels, has been published. It points out that submarines should not be deprived of their effectiveness in the invasion of commerce, provided the safety of non-combatants is secured; but adds that it is difficult to safeguard their lives under present conditions. The defenseless character of submarines, the note points out, exposes them to destruction by guns even of small caliber carried on board merchant ships; and as pirates and sea rovers have been swept from the seas, such guns would seem to have the character of offensive armament. In view of this fact, the United States is disposed to regard "a merchant vessel carrying armament of any sort" as an auxiliary cruiser. Mr. Lansing suggests, therefore, that the belligerent nations come to an agreement, according to which merchant vessels "be

prohibited from carrying any armament whatsoever"; submarines would then "be caused to adhere strictly to the rules of international law in the matter of stopping and searching merchant vessels, determining their belligerent nationality and removing the crews and passengers to places of safety before sinking the vessels as prizes of war."

The necessity of coming to a decision as to the naval status of armed merchant vessels is a pressing one, for Germany and Austria have sent an official communication to all neutral Powers, stating that after February 29 both Governments will regard armed merchantmen as ships of war and will accordingly attack them without warning. Neutral powers are thus given an opportunity either to warn passengers against traveling on such vessels or to prohibit them from doing so. The position that the United States will adopt on the matter has not been made known, but its serious consequences are clear from the fact that if armed merchantmen are held by our Government to be auxiliary cruisers, presumably they will be subject to all the restrictions that apply to ships of war, such as not being permitted to enter a port of the United States oftener than once in three months, and then being liable to internment in the event of outstaying the recognized time-limit.

Austria-Hungary.—The Austrian press is apparently in full accord with the German statement that the blockade, in spite of all the sufferings it entails, has brought some advantages to the Central Powers. Had Austria-Hungary and Germany been free to carry on their

*Austrian
Press Views*

commerce and receive foreign shipments, the enormous imports would in no wise have been counteracted by the exports. With a vast proportion of the skilled workers engaged in the army, the Teutonic countries could not have adequately supplied their foreign purchasers, so that the excess of importation would have caused a serious financial drain. "England did us a great favor in cutting off our avenues of trade." Fully eighty-five per cent of the war loans are said to have remained in the two countries, so that the great bulk of the money has been spent in war material and returned to the people in wages. Owing to the high cost of living and the labor scarcity, these wages have been doubled. The occupation of Serbia and the opening of the road to Turkey have been the occasion of making good the shortage in metal. Old mines have been reopened and entirely new mines are in operation in Turkish Asia Minor. A local export trade has been established and at the same time such foodstuffs as can be obtained from Rumania, the Balkans and the Ottoman Empire have been made easily accessible. It was asserted by a leading statesman in Hungary, toward the beginning of this year, that the food problem in his country was then less acute than it had been a year before. It is true, nevertheless, that great food restrictions have been made in Austria.

France.—By the Constitution, "cantonal" elections for the *Conseils Généraux* and for the *Conseils d'Arrondissement* should take place in July, 1916, and elections for the Municipal Boards in Paris in May of the same year. The Government, however, has laid before the Chamber the outline of a bill to adjourn them owing to the war. A similar measure affecting elections to the Chamber of Deputies and the Senate has already been passed by the Parliament.

Elections Adjourned

Commenting upon the measure *La Croix* says it would be unfair to hold these elections while so many voters are on duty at the front. Yet the country during eighteen months of hard struggle has realized the absolute need of renewing the personnel of its deliberative assemblies. It has learned many a hard lesson and is only too anxious to make use of its newly acquired knowledge and experience. The representatives of the people in the various legislative bodies, whose terms will be thus prolonged, are reminded that this prolongation is not so much in virtue of universal suffrage as of the "sacred union" whose one purpose is to hold together all Frenchmen, irrespective of political affiliations, for the national defense.

Germany.—The *Deutsche Reichsanzeiger* has some exceedingly interesting figures to offer showing the possibilities of intensive cultivation in agriculture. The soil available in Germany for agricultural purposes has not perceptibly increased within the last generation.

Yet owing to intensive cultivation the product in wheat has increased 85.8 per cent, in rye 75.2, in barley 47, in oats 81, in potatoes 47, and in hay 47.6 per cent. It is particularly interesting to note the proportion which this represents when compared with the increase in population. In 1881 the population of Germany was, in round numbers, 45,500,000; in 1913 it had risen to 67,000,000, thus representing an increase of 47¼ per cent. It appears, therefore, that the increase in production in three of the above products corresponds closely to the increase in population, while the crops in the two important items needed for bread, wheat and rye, have augmented one-and-three-fourths times in proportion to the population. It is believed that the actual shortage in bread which nevertheless exists at the present moment is due to a greater consumption, owing to increased labor intensity and deficit in other foodstuffs.

Great Britain.—Conscription as a principle has now been established in Great Britain; whether the Government either in the immediate or remote future, will invoke the principle to interfere with what the unions deem the laborer's rights, remains to be seen. The Military Service Bill which went into effect on February 10 is mainly designed to bring into the army, approximately three hundred thousand single men between the ages of

19 and 41, who failed to attest themselves while the Derby enlistment plan was in operation. It will be remembered that in his report, Lord Derby estimated that six hundred and thirty thousand unmarried men had failed to enlist. Since, however, according to another estimate, fully fifty per cent of this number could claim legitimate exemption, it will be seen that the present scope of forced enlistment is rather narrow. Among the classes for which exemption is provided, are those who object to war on conscientious grounds, men who are the sole support of families, and clergymen. On February 14, all single men not included in any of these classes, were summoned to enlist.

An article in a recent number of the *Spectator* discusses the recent demand, which seems to be gaining strength, for "the conscription of wealth" by an increased

The "Conscription of Wealth"

special taxation. The workers are doing their part, toiling in the munition factories or enlisting for service at the front, while the wealthy continue to enjoy themselves as usual. The writer instances the meetings at the race-courses, where throngs of motor-cars poured in, each with its chauffeur who should have been in his country's service, and each "wasting petrol," energy "that should have been applied for the same end." The critic in the *Spectator* believes that those on whom the burden of increased taxation would fall, the moneyed classes, would be willing to serve their country in this manner, and holds that the reluctance to make them "do their bit" is the fault of the Cabinet. "Perhaps he is right," comments the *Catholic Times*. "It may be that they know they have friends in the Cabinet who will always turn a deaf ear to proposals for exacting from the wealthy the proportion of taxes they ought to bear." In all justice the war burden should of course fall on the rich too.

Ireland.—The delayed enforcement of the Home Rule Act has dampened Irish enthusiasm in favor of recruiting and of England's cause in the war. From the tone

Immediate Home Rule

of the Irish Press, the country evidently realizes that England has not stood squarely by the Bill. War conditions, says *New Ireland*, have made the financial clauses "ridiculous," and Irishmen "are confronted with the spectacle of an English administrator in Dublin proceeding . . . to forestall the economies which must be the key to the future success" of the measure. The outbreak of the war and the Order in Council of last September have twice delayed the fulfilment of the nation's aspirations. A third postponement would exasperate it. Mr. Joseph Dolan's "Ardee" letter has put the case forcibly for immediate Home Rule. In it he insisted on the creation of a national demand for an immediate solution "which would give the Irish Party the momentum necessary to win a settlement while the war lasts"; he showed that the question was of vital urgency to every class of Irish-

Military Conscription

men, that Unionists and Ulstermen are as much concerned in freeing the country from overtaxation as the most ardent Nationalists. He made it clear that in the spring a great increase will take place in the taxes already burdening the nation with more than double the weight of those under which England labors, and demanded that Ireland secure some adequate proportion of the war expenditure which has created such an industrial boom in English industry, to which Ireland contributes without preceptible returns. He finally exposed the need of an Irish Assembly to protect Irish industries and to organize the national resources and prepare the country for the economic upheaval that must follow the war.

The Home Rule Act is due to become operative on March 17, the date on which the Order in Council terminates, and on which, if further suspension takes place, the Order must be renewed. "If there is to be any renewal of the existing Order," says *New Ireland*, "it can only be by the deliberate policy of the Irish Party." Although the same journal fears that the consent may be given, and without any thought of obtaining terms, it admits that Messrs. Redmond and Dillon have not been afraid to tell the Government that the policy of crippling Irish industries must cease.

Mexico.—There has been little change in general conditions; battles are still fought, disease is still rampant, persecution of the Church is intense. Governor *The Week;* Aguilar, of Vera Cruz, has been replaced by Jara, a friend of Obregon. *Religious Persecution* The Church gains nothing by the change. Villa's brother has been indicted by the El Paso county Grand Jury, for sending men into Texas to wreck a train carrying Carranzista troops. The Constitutionalists announce: (1) that the subjugation of Oaxaca is proceeding rapidly; (2) the execution of a priest for political intrigue; (3) the installation of a wireless system for the whole country; (4) the formation of communistic settlements; (5) the return of a great amount of rolling stock to use; (6) a perfected plan for a Constitutional Convention to be inaugurated September 16, etc., etc. How much of this is true remains to be seen.

This is the way the press speaks of the clergy and religion.

THE CLERGY! THE CLERGY!

People, the priesthood is the enemy of all progress and advancement. In 1910, when you rose in rebellion, the priests opposed you and conspired against the revolutionary principles of Francis I. Madero until finally they contributed to his murder. (*La-Raza*).

THE CLERGY! THE CLERGY!

People of Mexico, priests are moreover your enemy. Beware of them as of a dangerous disease. They tried to rule you when a foreign prince, a savage dictatorship could not. It was the priests that provoked intervention, but Americans have not heeded them. Beware! Beware! (*La-Raza*.)

The study of paleontology . . . has made it clear that primitive man was not as perfect as the man of our day and consequently did not possess the alleged perfections of the Adam described to us in the Bible, one of the books most filled (*sic*) with errors, a book which has most contributed to retard human progress. . . . Many travelers have given us an account of people who are so absolutely lacking in religious belief that they give no sign of worship whatever. These people have no idea of God, they do not possess a word to express the idea of a Supreme Being to whom worship is due. Primitive man was naturally atheistic. (*La Voz del Obrero*, January 1, 1916.)

This letter written to the *Southern Messenger* from Colima shows how priests are treated:

Our situation here is very bad. The persecution against the clergy is frantic and wanton; it seems to be the purpose of the so-called government to destroy the poor churchmen. Ruiz, the Governor of the State, has ordered that within the next eight days all the priests in the State shall be concentrated in this city, to prevent, he says, their conferring with clergymen in foreign countries to oppose the revolution! And so, the priests are here, and the people outside of the city are left without spiritual help.

Monkey is imitating monkey.

Rome.—The function recently held in the Vatican when the Holy Father spoke on the heroic nature of the virtues of the Venerable Jean Baptiste de Bourgogne, professed Priest of the Order of Friars Minor, is, according to *Rome*, the nearest approach to a solemn beatification or canonization that will take place this year. The Congregation of Rites, however, will hold on June 20, a new preliminary session to examine into the miracles proposed for the canonization of Blessed Joan of Arc. On November 20 it will hold a similar session to inquire into the martyrdom and miracles of the Venerable Oliver Plunket, Archbishop of Armagh. Should no obstacles occur, the cause of the canonization of Blessed Joan of Arc and of the beatification of the heroic Archbishop will be completed in 1917. The Congregation will also study the causes, among others, of the Ven. Giuseppe Benedetto Cottolengo, the apostle of the poor in Turin, of the Ven. Louise de Marillac of the Daughters of St. Vincent de Paul, and of the Ven. Euphrasie Pelletier of the Institute of "Our Lady of Charity of the Good Shepherd of Angers."

La Croix of Paris, announces that in an audience given on January 26, to His Eminence Cardinal Vico, Pro-Prefect of the Sacred Congregation of Rites, the Sovereign Pontiff sanctioned the introduction of the cause of martyrdom of Mgr. Jean-Marie du Lau d'Alleman, Archbishop of Arles, of Mgr. François Joseph de la Rochefoucauld, Bishop of Beauvais, of his brother, Mgr. Pierre-Louis de la Rochefoucauld, Bishop of Saintes, and of their 200 companions, mostly priests, all killed by the French Revolutionists in the massacre des Carmes in Paris, September 2, 1792.

TOPICS OF INTEREST

II—The Proposed National University

BEARING in mind the judgments already quoted from many great lawyers and statesmen, conspicuous for their part in creating and advocating the Constitution, or, later, in shaping its construction, we turn now to the document itself to see if it anywhere gives Congress the power directly, or by reasonable implication, to regulate or to support schools, colleges or universities. The preamble sets out in general terms the reasons for the adoption of the Constitution; but it grants no legislative powers to Congress. "The preamble," says Story, on the Constitution (*Vol. I, p. 327*) "can never be resorted to in order to enlarge the powers confided to the general government or any of its departments." Section 8 of Article I sets out in eighteen subsections practically all the important legislative powers granted to the Congress. Not one of these subsections either directly or by reasonable implication gives Congress any power to regulate education, or to support schools, colleges or universities. Subsection 8 grants the power "to promote the progress of science and useful arts," but only "by securing, for limited times, to authors and inventors the exclusive right to their respective writings and discoveries." Subsection 1 gives the power "to lay and collect taxes, duties, imposts, and excises [in order] to pay the debts and provide for the common defense and general welfare of the United States," etc. Those general words evidently do not mean that Congress may collect and spend the taxes for any purpose it may consider conducive to the "general welfare" of the individual citizen. This was made clear by Madison's argument for the Constitution in No. 40 of the *Federalist*. (See Story, "*Commentaries on the Constitution of the United States*," *Vol. I, Bk. III, Ch. 14, "The Powers of Congress*.") If this general, unlimited power had been given to Congress, the other paragraphs or subsections of Section 8 of Article I would be useless, absurd. If the general power had been given, Chief Justice Marshall, Madison, Story, Cooley, and other eminent advocates and interpreters would have had no excuse for saying that the powers of Congress had been "enumerated," and, under such a construction, Congress, having the right to choose any "reasonable means" to carry out the powers, might establish drug stores, own and operate farms or factories or bookstores, printing-houses or theaters.

The words "common defense" refer to the defense of the whole country against rebellions or foreign enemies. The words "general welfare" refer to the welfare of the United States as a whole, as distinguished from the welfare of the citizens of each State. It was intended that the welfare of the individual citizen should be the special care of his own State; but the defense or wel-

fare of the whole country, as distinguished from its component parts, was assigned to the general government, as better fitted for the task. The reasons for, and the advantages of, this division of duties is made plain in Story on the Constitution (*Vol. I, Secs. 497 to 507*). The provision for the "common defense and general welfare" appears in the preamble as one of the primary objects of the Constitution. Article III of the Articles of Confederation which, as all admit, were intended to keep a strong check on the Congress, had declared:

The said States hereby severally enter into a firm league of friendship with each other for their *common defense*, the security of their liberties, and their mutual and *general welfare*, binding themselves to assist each other against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade or any other pretense whatever.

In Article VIII it is said:

All charges of war, and all other expenses that shall be incurred for the *common defense* and *general welfare* and allowed by the United States in Congress assembled shall be defrayed out of a common treasury, etc.

In Section 6 of Article IX of the Articles of Confederation it was provided: "The United States in Congress assembled shall never engage in war . . . nor ascertain the sums and expenses necessary for the defense and welfare of the United States . . . unless nine States assent to the same," etc. In the *Federalist*, No. 44, Madison wrote:

And yet the present Congress (under the Confederation) has as complete authority to require of the States indefinite supplies of money for the common defense and general welfare, as the future Congress will have to require them of individual citizens.

There was evidently no intention to change this meaning of the words "for the common defense and general welfare" when they were used in subsection 1 of section 8 of Article I of the later Constitution.

Section 9 of Article I of the Constitution merely prohibits the Federal Government from doing the acts enumerated. Section 10 of the same Article merely enumerated the acts that the States were forbidden to do. No other provision of the Constitution nor any amendment made before or after the Civil War (8 *Cyclopedia of Law*, p. 774) has any bearing on the subject we are now considering, except the Tenth Amendment.

The Amendments from I to X, inclusive, were prepared by Congress, September 25, 1789, and were ratified by December 15, 1791. The Tenth Amendment reads: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people." These ten Amendments were proposed by Congress in the year the Constitution was finally ratified and the Government under it was organized. Before the Constitution was ratified, there was practically an agreement among the leaders of the day, that the ten Amend-

ments should be at once adopted to satisfy citizens who were afraid that there were not enough limitations on the powers of the Federal Government. Therefore, the Tenth Amendment was adopted to make it clear that the United States should have only the specific powers, the enumerated powers, set out in the Constitution, not a vague, general power to do anything thought necessary by Congress "for the common defense and general welfare of the United States."

Story on the Constitution (*Vol. I, section 533, etc.*) remarks:

The truth is that the legislative power is the great and overruling power in every free government. It has been remarked, with equal force and sagacity, that the legislative power is everywhere extending the sphere of its activity, and drawing all power into its impetuous vortex. . . . In the first place, its constitutional powers are more extensive, and less capable of being brought within precise limits, than those of either of the other departments. . . . It is easily moved and steadily moved by the strong impulses of popular feeling and popular odium. It obeys, without reluctance, the wishes and will of the majority of the time being. The path to public favor lies open by such obedience; and it finds not only support, but impunity, in whatever measures the majority advises, even though they transcend the constitutional limits.

Alexis de Tocqueville in "The Old Régime and the Revolution," has set out the conditions of his country prior to the French Revolution, and has shown that the government broke down because it hampered and controlled its citizens and its local and provincial officers on all public and private matters and in every direction, even down to the minutest details. The government meddled too much and undertook too many activities. Its good, as well as its improper purposes finally produced troubles, vexation and an uncontrollable wrath. Louis XVI was not a bad king. Burke's immortal description of Marie Antoinette was nearer the truth than Carlyle's mean caricature.

Adams, in his book, "Civilization and Decay," and James Bryce, in his "Studies in History and Jurisprudence," like other careful students, say that the Roman Empire's fall was mainly due to heavy taxation, the exhaustion of the soil, the decay of its farmers and the gradual dependence of the people on the government in all things. The Roman Republic, long before that time, was hurt by a gradual change in the form of the government and by the steady decline of manly vigor and patriotic sentiments in the citizens and leaders. "Yet the Constitution of Rome," says Bryce, "regarded on its legal side, changed comparatively little in the three centuries that lie between the Licinian laws and the age of Sulla; for most of those deviations from ancient usage which, as we can now see, were working toward its fall, were in form quite legal, being merely occasional resorts to expedients which the Constitution recognized, though they had been more rarely and more cautiously used in older and better days."

We ought to avoid questionable "deviations from ancient usage" even though these deviations be "in form quite legal," lest they insidiously work our fall. It is foolish, unjust and dangerous to put too much on any government, however free its form may appear to be. It is absolutely necessary that the constitutional rights of the Federal Government and of the several States be maintained in their integrity. In the days of Calhoun, the dreaded doctrine of "States' Rights" was the bogey of the North; at the present day, forces of increasing strength are working to credit the Federal Government with "enlarged and incidental powers" contained neither explicitly nor by reasonable construction in the Constitution, nor contemplated by the framers of that document. How far will these unwarranted constructions extend? No one seems to know. "Yet no one goes so far," as Cromwell has well said, "as he who does not know how far he is going."

EDWARD J. McDERMOTT, LL.B., LL.D.,
Sometime Lieutenant-Governor of Kentucky.

The Boys of Our City

IT was only recently that Chicago awoke to the knowledge that there are 100,000 boys between the ages of sixteen and twenty-one living in her confines, and that these boys are daily facing problems which they are unprepared to solve. Previously boys had received little notice, except indeed when they forced themselves on public attention by appearing in the municipal courts with a policeman's hand upon their collars. This happened with such increasing frequency that finally the existence of a "boy problem" became so patent it could no longer be disregarded. The first step considered necessary was the reorganization of the judiciary so that all cases involving minors above the Juvenile Court age could be tried in one court before a certain judge who would soon become expert in dealing with juvenile delinquents. After one year of the court's existence its records were collated and printed for the first time in the *New World* of April 2, 1915. The report was, in the mildest language, startling. It showed that 10,000 boys had been arrested and brought to trial in one year's time. The charges against the boys were the most interesting item of the report. They covered the whole range of petty and serious crimes, from, in all seriousness, eating garlic and singing "Tipperary," to murder. But equally worthy of note is the fact, emphasized by the court's report, that of the 10,000 boys tried, seventy-six per cent were discharged after trial. This is easily explained. First of all, the majority of the boys were arrested for violating city ordinances, such as that prohibiting ball-playing in the streets. Many times the arrest was plainly traceable to "spite" on the part of the officer of the law, for, in Chicago, as in all great cities, there is eternal warfare between policemen and the boys whose only playground is the street. Then,

on the other hand, the boys found a lenient judge facing them, one who looked on their offense as they did when committing it. Whenever possible the defendant was discharged or put on probation. The substitutes are holding him for the Criminal Court, which means several months' confinement in the County Jail, or sending him to the Bridewell to serve a sentence imposed by the Municipal Court. Either confinement will mean that the boy will be brought into intimate contact with hardened criminals and will usually leave the jail a bit further from reformation than he was on entering it.

To revert for a moment to the boys discharged after trial. Their arrest had branded them in an offensive manner. In addition they had been held in the police stations sometimes for two and three days. If a lad had been arrested while exploring a vacant house, and few boys can resist that temptation, he was probably held in the station a week, while a number of detectives attempted to trace every recent robbery in the neighborhood to him. One more fact, however galling, we must face. Catholic boys were not lacking in numbers among the 10,000 arrested, and there was all too high a representation of parochial school pupils and graduates.

Needless to say the publication of these statistics set us to thinking what forces in city life had converted one in every ten of our boys into a criminal. We likewise reviewed our endeavors to help the boy in his struggle to keep afloat in the city's sea of temptations. And we discovered that we, as a Church as well as a municipality and State, had been but little concerned with our boys after they had passed the school age. The State does not consider the youth sufficiently matured to have a voice in its concerns or to manage his own finances until he is twenty-one. But at sixteen it credits him with enough judgment to decide the most vital affairs of his own life, whether he will continue his education or not, whether he will apply himself to some lawful remunerative task or not. After he is beyond the grasp of the truant officers, he can dispose of his time as he will as long as he keeps out of the path of the policeman. As Catholics, we discovered that we had to a great extent neglected the boy of those years. We have a large number of Catholic high schools and colleges, but at best a small portion of our boys attended them. We have, too, several young men's sodalities, one particularly worthy of mention, the Stayms Club of St. Thomas Aquinas parish. In addition we have a diocesan Union of German Catholic societies for young men. Then there is the Working Boys' Home, but that can scarcely accommodate the younger boys needing its ministrations. Chicago has several Catholic social centers excellently managed and very successful. But all told they are a drop in the bucket. The situation is simply this: On the completion of the parochial school course the majority of our boys of fourteen and fifteen immediately seek employment. Working by day means playing by night, and the streets are the playground. In-

fluences are felt there that wean the boys from paternal control; and by degrees the work of the parochial schools is undone. Church attendance first grows slack and finally ceases altogether or becomes a mere pretense. The streets conquer. And when home has become the place where he occasionally sleeps and eats, the last natural link that binds him to his Faith has been broken. It is, of course, absurd to say that this happens to the majority of our boys. It is, however, true of too many.

The revelation of these conditions has served to arouse the Catholics of our city. The Right Reverend A. J. McGavick, D.D., made an appeal for "our boys" to the members of the St. Vincent de Paul Conferences and the Archdiocesan Union of the Holy Name Societies. He asked the men of these associations to unite to organize a Catholic boys' protectorate. The first work of the organization was to be in connection with the Boys' Court. It was planned to have a social worker at the Court who would get in touch with the Catholic boys brought there and learn the charges against them, their home conditions, their parishes, relations, employment, etc. The work was to be in time like that of the Big Brother Movement in New York. The Holy Name Archdiocesan Union agreed to enter upon the work, but no immediate steps were taken. It was decided to await the appointment of the new Archbishop.

This much is certain. In the rapid growth of the Catholic Church in Chicago, with all the accessory problems that cry for solution, the boy has been almost forgotten. No one seemed to realize how immense were the difficulties and temptations with which he had to cope in this great and somewhat immoral city. Now, however, the boy has told the story of his trials and needs, so there is promise of generous help from many sources. It seems certain that work among the boys, both in the establishment of parish centers to hold him to his Faith and of a protectorate to help him where he is in difficulties, will soon be as flourishing and successful as are so many of the Catholic Church's activities in this city and archdiocese.

Chicago.

L. FREDERICK HAPPEL.

The Index

A CORRESPONDENT writes: "Will you kindly explain what is meant by the Index, by whom it is compiled, what authority it has, and why it has been given a place in ecclesiastical discipline?" By the Index is meant, in the wider signification of the term, the whole body of ecclesiastical legislation on the prohibition of books. The Church's laws on the subject are contained in a single volume, which is divided into two parts. The first part consists of general decrees, which, as far as they concern the Faithful, forbid the reading of certain general classes of books. These decrees were first published in the year 1897 by Pope Leo XIII in his Constitution, "Officiorum et Munerum," which abrogated all an-

terior general decrees on the prohibition of books with the single exception of the Constitution of Pope Benedict XIV, "Sollicita ac Provida." The second part is made up of a catalogue of particular ecclesiastical decisions that prohibit the reading of particular authors, whose works are condemned either in their entirety or in part. The volume which at the present time contains the authoritative Church legislation on forbidden books, was published in the year 1900, and has for its title, "Index Librorum Prohibitorum." The word "Index" is, therefore, rightly applied to this entire volume; but in its more technical and more generally accepted meaning it is restricted to the catalogue of forbidden books that makes up its second part. It is of the Index in this narrower sense that the present article treats.

The Index, so understood, does not include all books that the Church regards as reprehensible, nor even the worst books, but only such as have been denounced to Rome, examined, and officially condemned either by the Pope in person through a Brief or Bull, or by one of the Sacred Congregations, generally by the Congregation of the Index or the Congregation of the Holy Office, but also, though more rarely, by some other Congregation, as for instance by the Congregation of Rites or the Congregation of Indulgences and Sacred Relics. The last Congregation no longer exists, as it was absorbed by the Congregation of the Holy Office in the recent reconstruction of the Roman Curia. The Index, therefore, signifies the list of books that have been explicitly and officially condemned by the Catholic Church and are strictly forbidden to Catholic readers.

In the history of the Church there are many instances, some of them very early, of the condemnation of pernicious books. The first example of an express condemnation and prohibition is that issued by the Fathers of the Council of Nicæa in the year 325 against the book entitled "Thalia," written by Arius. Pope Gelasius I in a Roman synod held in 494 published a list of the proscribed writings of heretics. One of the more conspicuous later examples was the prohibition of the works of Luther by Pope Leo X. In a number of places lists of forbidden books were published by civil authority, as in Italy by the Senate of Lucca in the year 1545, and by local ecclesiastical authority, as in Germany by the Provincial Council of Cologne. Finally, in 1559, under Pope Paul IV, was issued the first Roman Index by the Sacred Congregation of the Inquisition. Five years later Pope Pius IV replaced this by the Tridentine Index, so called because it was drawn up in accordance with the ten rules laid down by the Fathers of the Council of Trent.

Among other functions with which the Holy Office was charged at this time was that of safeguarding the integrity of the Faith and the purity of morals against the inroads of dangerous literature; but the rapid spread of works that stirred their readers to revolt against Christian belief and

practice soon necessitated the establishment of a separate Congregation whose sole duty was to examine delated books, and, in the event that they were found harmful, to declare their condemnation, the sentence being either absolute or conditioned on their correction. Accordingly, in 1571, by order of Pope St. Pius V, the Congregation of the Index came into existence, not to supplant the Holy Office, but to supplement it, and from that time to the present this body with its consultors has been carrying on its investigations, publishing its adverse decisions, and keeping an exact list of all books condemned either by the Congregation itself, by the Pope, or by some other Congregation.

In the course of time many volumes were put on the Index in accordance with the rules laid down by the Council of Trent and the decrees of various Pontiffs. In 1897, however, Pope Leo XIII issued his Constitution, "Officiorum et Munerum," by which he modified the rules and procedure of the Congregation of the Index, amplified its scope, and ordained that a new Index, more in keeping with the needs of modern times, should be prepared to take the place of the Tridentine Index, which had been in force for more than three centuries. The revision was carefully carried out, and in 1900 the first edition of the Leonine Index, as it has been called, made its appearance. Since then four other editions have been published, the last in 1911 under Pope Pius X. This last edition, which includes books condemned from the year 1600 up to the year 1911 inclusive, but which in other respects is identical with the edition of 1900, is the official Index of forbidden books. It is to be noted, however, that other books have been condemned since the time of its publication; so that to bring the edition of 1911 absolutely up to date, these books would have to be incorporated in it. The Index is published by the Vatican Press and can be obtained for a moderate price from any Catholic bookseller.

The authority of the Index is that of the Church's laws, for the Congregation of the Index is an ecclesiastical legislative body, with authority received from the Vicar of Christ, to frame laws for the guidance of the Faithful. Moreover, the enactments of the Congregation of the Index receive the approbation, at least *in forma communi*, of the Holy Father; and although this does not mean that the Pope adds his own special condemnation and prohibition over and beyond that of the Congregation, it does mean that he approves the exercise of authority that the Congregation has received from him.

Various kinds of intellectual assent are to be given to the decrees recorded in the Index under the name of each of the forbidden books, according to the source from which these decrees have emanated, the character of the approbation they have received from the Supreme Pontiff, and the terms in which the condemnation is described. That some assent is required even for decisions of the Congregation of the Index, the function of which is not to pass doctrinal sentence on the orthodoxy of

books but merely to approve or to prohibit their use, is clear from the fact that on November 18, 1907, the following proposition was condemned: "They are to be considered free from all blame who esteem as of no value the strictures passed by the Sacred Congregation of the Index and the other Sacred Roman Congregations." A good Catholic therefore will believe that the Congregation of the Index has done well in condemning a given book. A higher kind of assent, which is not that of faith, either Divine or ecclesiastical, but is called the assent of religion, is to be given to the decrees of the Congregations that pass doctrinal sentences; for Pope Pius IX declared on December 21, 1863, that "It is not enough for wise Catholics to receive and revere the . . . dogmas of the Church, they ought also to submit to the decisions concerning doctrine that are pronounced by the Pontifical Congregations." To such decrees, therefore, one is bound to give internal assent and to profess his assent publicly, unless he knows for certain, and such a contingency is of so rare an occurrence as to be negligible, that the doctrine opposite to that condemned is true.

When, however, the Pope approves a doctrinal decision of one of the Congregations *in forma specifica*, that is, in such a way as to make the decision his own, a still higher form of assent is required, that, namely, which is due to the Roman Pontiff when he exercises his supreme power of teaching. If the manner in which the Holy Father speaks is not such as to make it clear that he is speaking *ex cathedra*, the assent required, though not an act of faith, implies real submission of intellect, without, however, that absolute assurance of exclusion of error, that is the prerogative of acquiescence in an infallible pronouncement. If, however, the Pope unmistakably employs the plenitude of his infallible teaching power and teaches *ex cathedra*, the assent to be given is an act of faith, Divine faith if the matter defined is formally revealed, ecclesiastical faith if the matter defined is connected with formal revelation. To learn, therefore, what should be the Catholic's intellectual attitude toward the doctrine condemned by any of the decrees listed in the Index, recourse must be had to the original document. Primarily, however, it is not agreement as to the rectitude of the condemnation that the Index demands. What it requires is obedience in act.

The authority of the Index is prohibitory. It restricts the freedom of the Faithful in the matter of reading, printing, defending, and keeping books. It is at the same time universal, for it is binding on every member of the Church in every land. What is more, the prohibition of the Index is not a mere counsel, or warning, or a piece of gratuitous advice; it is a strict precept laid on the conscience of all Catholics. To read with full deliberation and without permission a book that is known to the reader to be on the Index is to commit grave sin, and under certain circumstances, when some books are in question, to incur excommunication as well. Nor may

any one presume that he is exempted from the observance of the law of the Index, because he believes himself or even knows himself to be immune from danger, for the precept assumes there is a common danger and therefore binds all Catholics even though in a particular case the presumption is not verified. No one may read books on the Index without permission from competent authority, which for most people is the Bishop of the diocese or those delegated by him to give such permission.

As is clear, then, the Index, inasmuch as it is an emanation of ecclesiastical authority, has a claim to the special Providence of God and is supernatural; but aside from this the Index has an authority that is based on natural prudence. The fact that a book is forbidden by the Church is a strong proof that the work is dangerous to faith and morals. The acknowledged learning of the men who compose the Congregations and of those who are their consultors, and the extreme care with which they examine a book before coming to any decision concerning it, should have great weight with all reasonable men. It is not, however, on motives of human prudence but on the Divine authority of the Vicar of Christ that the authority of the Index rests. The Index conveys to the subjects of the Church a command not to read, publish, defend or retain certain books, a command which they, no matter what be their views as to its reasonableness, must obey. It is not their approval so much as their obedience that the Index demands.

J. HARDING FISHER, S.J.

High Priests of the Unutterable

WHENEVER you hear much of things being unutterable and indefinable and impalpable and unnamable and subtly indescribable, then elevate your aristocratic nose toward heaven and scent the smell of decay. It is perfectly true that there is something in all good things that is beyond all speech or figure of speech. But it is also true that there is in all good things a perpetual desire for expression and concrete embodiment; and though the attempt to embody it is always inadequate, the attempt is always made. If the idea does not seek to be the word, the chances are that it is an evil idea.

Thus Giotto and Fra Angelico would have at once admitted theologically that God was too good to be painted; but they would always try to paint Him. And they felt, very rightly, that representing Him as a rather quaint old man with a gold crown and a white beard, like a king of the elves, was less profane than resisting the sacred impulse to express Him in some way. That is why the Christian world is full of gaudy pictures and twisted statues which seem, to many refined persons, more blasphemous than the secret volumes of an atheist. The trend of good is always toward incarnation. But, on the other hand, those refined thinkers who worship the

devil, whether in the swamps of Jamaica or in the salons of Paris, always insist upon the shapelessness, the wordlessness, the unutterable character of the abomination. They call him the "horror of emptiness," as did the black witch in Robert Louis Stevenson's "Dynamiter"; they worship him as the unspeakable name; as the unbearable silence. They think of him as the void in the heart of the whirlpool; the cloud on the brain of the maniac; the toppling turrets of vertigo or the endless corridors of nightmare. It was the Christians who gave Satan a grotesque and energetic outline, with the sharp horns and spiked tail. It was the Saints who drew the devil as comic, and even lively. The Satanists never drew him at all.

And as it is with moral good and evil, so it is also with mental clarity and mental confusion. There is one very valid test by which we may separate genuine, if perverse and unbalanced, originality and revolt from mere impudent innovation and bluff. The man who really thinks he has an idea will always try to explain that idea. The charlatan who has no idea will always confine himself to explaining that it is much too subtle to be explained. The first idea may very well be very *outrée* or specialist; it may really be very difficult to express to ordinary people. But because the man is trying to express it, it is most probable that there is something in it after all. The honest man is he who is always trying to utter the unutterable, to describe the indescribable; but the quack lives not by plunging into mystery, but by refusing to come out of it.

Perhaps this distinction is most comically plain in the case of the thing called art, and the people called art critics. It is obvious that an attractive landscape or a living face can only half-express the holy cunning that has made them what they are. It is equally obvious that a landscape painter expresses only half of the landscape; a portrait painter only half of the person; they are lucky if they express so much. And again it is more obvious that any literary description of the pictures can only express half of them, and that the less important half. Still, it does express something; the thread is not broken that connects God with nature, or nature with men, or men with critics. The "Mona Lisa" was in some respects, not all, I fancy, what God meant her to be. Leonardo's picture was, in some respects, like the lady, and Walter Pater's rich description was, in some respects, like the picture. Thus we come to the consoling reflection that even literature, in the last resort, can express something other than its own unhappy self.

Now the modern critic is a humbug, because he professes to be entirely inarticulate. Speech is his whole business; and he boasts of being speechless. Before Botticelli he is mute. But if there is any good in Botticelli, for there is much good and much evil too, it is emphatically the critic's business to explain it; to translate it from terms of painting into terms of diction. Of course, the rendering will be inadequate, but so is Bot-

ticelli. It is a fact he would be the first to admit. But anything which has been intelligently received can at least be intelligently suggested. Pater does suggest an intelligent cause for the cadaverous coloring of Botticelli's "Venus Rising from the Sea." Ruskin does suggest an intelligent motive for Turner destroying forests and falsifying landscapes. These two great critics were far too fastidious for my taste; they urged to excess the idea that a sense of art was a sort of secret to be patiently taught and slowly learned. Still, they thought it could be taught; they thought it could be learned. They constrained themselves, with considerable creative fatigue, to find the exact adjective which might parallel in English prose what had been done in Italian painting. The same is true of Whistler and R. A. M. Stevenson, and many others in the exposition of Velasquez. They had something to say about the pictures; they knew it was unworthy of the pictures: but they said it.

Now the eulogists of the latest artistic insanities, cubism, Mr. Picasso, and so forth, are eulogists and nothing else. They are not critics, least of all creative critics. They do not attempt to translate beauty into language; they merely tell you that it is untranslatable, that is, unutterable, indefinable, indescribable, impalpable, ineffable, and all the rest of it. The cloud is their banner; they cry to chaos and to old night. They circulate a piece of paper on which Mr. Picasso has had the misfortune to upset the ink and tried to dry it with his boots, and they seek to terrify democracy by the good old anti-democratic muddlements: that "the public" does not understand these things; that "the likes of us" cannot dare to question the dark decisions of our lords.

I venture to suggest that we resist all this rubbish by the very simple test mentioned above. If there were anything intelligent in such art, something of it at least could be made intelligible in literature. Man is made with one head, not with two or three. No criticism of Rembrandt is as good as Rembrandt; but it can be so written as to make a man go back and look at his pictures. If there is a curious and fantastic art, it is the business of the art critics to create a curious and fantastic literary expression for it; inferior to it, doubtless, but still akin to it. If they cannot do this, as they cannot; if there is nothing in their eulogies, as there is nothing except eulogy, then they are quacks, or the high priests of the unutterable. If the art critics can say nothing about the artists except that they are good, it is because the artists are bad. They can explain nothing, because they have found nothing; and they have found nothing because there is nothing to be found. G. K. CHESTERTON.

The Nuns of Ypres

SEARCHING down memory's dim byways for the fading ghosts of my childhood, there comes floating, calm, unannounced, out of some unmapped region of the past, the vision of a young woman who became a nun. I cannot remember her distinctly. For a long time after that event her

photograph used to stand on a little table in my mother's drawing-room, and a photograph, you must have noticed this, obliterates the real image of a person; it is unfortunately so much easier to remember, that in the end it replaces the original altogether. But I remember well the "feeling" she gave me; and that during the cheerful hubbub of tea-table talk, it was pleasant to sidle up near where she was sitting and stay there, and that her smile was much more delightful than other people's effusiveness. I remember, too, the discussion, for the most part indignant, which broke out when her decision was taken. I gathered vaguely that my friend was henceforward as good as dead, or that she had gone at any rate into a kind of prison, out of which she would never return. Some time afterwards, it must have been toward the end of her novitiate, we drove a long way into the country and came at last to high walls with trees peeping over them: so that was where she was! Her mother got out and we drove home.

But it was not till this time last year that I really got to know any nuns. I was at Ypres, attached to an ambulance unit working for the French, who were then holding that part of the line. After the battle of Calais they had relieved the English, who in turn came up and took over most of the line again early in January, just before the first gas attack. We Red Cross people worked with the nuns, and without their help we could have done little for the civilians, who were continually being wounded or blown to pieces by shell fire. Ypres, we are told, is now entirely ruined, and an absolutely deserted town. Last year at this time, there were still whole streets intact. Many of the inhabitants were living in caves or tunnels running into the bank of the Yser Canal, formerly used to keep wagons or barrels in. These poor troglodytes led a wretched existence; and when they sallied out of their smelly dark holes in search of food or oil or candles, from time to time two or three of them would get maimed or killed. Behind some shuttered, or shattered houses, other people were still living, and it was not uncommon to pass an old woman with a basket on her arm or a respectable citizen hurrying along the empty streets, while now and again a crash, followed by a cloud of smoke, showed that another shell had fallen into the town. I see from my diary that just before Christmas last year, I bought a dozen extra knives and forks in preparation for our Christmas dinner, and two frying-pans. One had to get into the shop through the private house next door, but commerce was going on in a fashion. How tenacious people are of their homes and habits! There was a farm, situated in our salient, about a mile in front of Ypres, where a farmer and his daughter were living. The mother had been killed, and in the house was a woman sick and dying of a wound. The shells of both sides whizzed and whistled over their heads to and fro; their fields were pitted with holes; but the girl, still rosy and robust, continued to milk the cows, and her father to take the milk every day into Ypres. But since people would not leave their homes, there were, of course, a good many casualties among them, and the only hospital was a long room fitted out by the Friends' Ambulance Unit in the lunatic asylum. Four nuns undertook the nursing. Their devotion is now what I remember with most respect. They were not only very hard-working but extremely cheerful and secure from any touch of fear. It was not a safe place. The railway station and the water-tower, constant marks, were quite close, and there was a French battery among the willows, some two-hundred yards across the road, which the German shells were always trying to find. Nothing, however, came very near, a few shells dropped in the long field in front sometimes, till one morning several hit the building. The chapel collapsed, leaving the spire sitting

like a huge extinguisher in the middle of the wreckage, another burst through the front door, another into the corridor outside the ward. This is a mistake, bad shooting, we thought; some new fool at the other end has got the wrong range. But when an inquisitive Taube appeared and the same thing happened the next day, it was decided that it would be better to pack up and go. The new quarters in the town were very inconvenient for a hospital. The nuns began to press to go back, and after a few days they got their way, and there after all they kept Christmas. A Christmas without children is a flat feast, but nuns are every bit as good as children!

There were only five other nuns, as far as I knew, in Ypres. They lived in a half-demolished convent in the town, and it was there that people injured in the streets were often taken first. I had two kinds of association with their kitchen; one set extraordinarily pleasant and the other as painful. One of the Sisters seemed to me a reincarnation of the friend of my childhood. She spoke very seldom, and I seemed to remember her smile. The kitchen was the warmest place for miles round, where one could be sure of a welcome and a glass of sweet yellow wine. The last time that I remember it, two women were lying groaning and writhing and sobbing on the floor, and the nuns were bending beside them, trying to soothe them in their pain and terror. My friend, for so I thought of her, though I had really spoken to her even less than to the others, beckoned to me. I did not understand what she was saying; it was something about someone being such a good girl. I followed her down a passage to the ruined refectory, and there was the body of a young woman covered with sacking. Her face, when uncovered, looked stern and revengeful. "She was only nineteen," said the nun. We went back again to the kitchen. The bandaging had been done, and when I last saw the nuns of Ypres they were standing in the rain, round the end of the ambulance, speaking some words of comfort to the women lying on the stretchers in the darkness outside.

DESMOND MACCARTHY.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

"What Can Be Done?"

To the Editor of AMERICA:

I have read Mr. P. F. Scanlon's communication on "Guardians of Liberty" with great interest. The following is a tentative reply to his "What can be done?" Let us have a nationwide crusade of lectures and discourses against non-Catholic slander. It is customary during Lent to have sermons and lectures in most of our churches on Sunday evenings. To meet the growing storm of obloquy, the common theme of Lenten instructions this year might be: "Dogmas and Practices of the Catholic Church in Fact and Fable." Besides these weekly instructions in Catholic churches there should be given, whenever it is possible, courses of evening lectures, lasting two or more weeks, on the usual accusations against Catholicism. Our Bishops should secure the best possible exponents of Catholic teaching to conduct such lectures in prominent churches. Since, however, many non-Catholics will not enter Catholic churches, public auditoriums should be rented and wide publicity given to the discourses. Zealous pastors and earnest Catholic laymen would be glad to assist the cause. The expenses would be gladly borne by the various Catholic communities or by the Knights of Columbus. Every opportunity should be given to those who hear false accusations against the Church to know also how such slander is refuted. Like Newman's discourses

on the "Present Position of Catholics," these talks would do incalculable good. We should act now, act vigorously and in concert, and so make it impossible for bigotry, ignorance or anti-Catholic malice to escape the truth. The truth ably presented would prevail. Sincere and fair-minded men would be won; the so-called "patriots" we shall always have among us. Well-instructed and eloquent laymen should join this movement.

St. Louis.

JAMES R. BRUEN, A.B.

To the Editor of AMERICA:

Permit a traveling man to give his answer to the query of P. F. Scanlon: "What is to be done?" in your issue of February 5. It seems to me that we have at hand the means to reach more effectively the sincere non-Catholic who is misled by the malice of the enemy, but we are too much lacking in efficient organization to get results. There are splendid publications issued by Catholic organizations; here our Catholic defense stops. There seems to be no well-organized agency to circulate these publications among non-Catholics. We seem to be too parochial-minded to burst through the narrow confines of our local environment. Almost every American citizen who gets three meals a day, is sure to receive from time to time a copy of the *Menace* or some other anti-Catholic periodical. This is done by means of effective anti-Catholic organizations. We have the means to scatter our literature, organize mass meetings, and so forth, just as effectively as they, but we seem to be cursed by some kind of lassitude that renders ineffectual the desire of our more zealous Catholics to defend the honor of our Catholic name.

We have been trained to leave the defense of the Faith to our clergy, and to them we will rally if they deign to take issue with the enemy. Here, I may suggest that the pulpit will accomplish but little toward convincing non-Catholics. A more effective way, it seems to me, would be to organize the resources of the parish and to circulate the *Catholic Mind*, *Truth*, and the publications of the Catholic Truth Society systematically. The *Sunday Visitor* is a splendid little paper. Why not get it into the homes of several hundred non-Catholics every week for a few months or a year? The very weakness of our defense suggests to me that along many lines we are much stronger parochially than we are in a national way. Our enemies are teaching us some very valuable lessons.

Memphis, Tenn.

E. C. HENRY.

A Practical Suggestion

To the Editor of AMERICA:

The month of the Holy Souls is past and the controversy *re* "Flowers at Catholic Funerals" has fortunately been brought to a close. Hence the suggestion that I wish to make may appear to be somewhat untimely; but anything that relates to the Church Suffering is always of interest to devout Catholics, and never more so than during this year of sorrow. I was recently confronted by a very practical case which emphasized the necessity of finding some substitute for the conventional floral wreath, that would harmonize with the demands of society and at the same time fulfill the requirements of Catholic charity and discipline.

A prominent member of my choir died suddenly. The lady was connected with several social clubs in the town, which gave expression to esteem for the lady herself and to sympathy for her family by sending floral offerings. The choir wished to do likewise. While in sympathy with their kind intentions, I felt that I could not approve of such an action on the part of a

Catholic organization. An idea presented itself to me, and I immediately carried it into effect. I had a plain wooden cross made and covered with black cloth. To this were attached Mass cards, representing the offerings of the different members of the choir. As the cards were of different designs they made a very presentable and unique offering which was most acceptable to the choir. It was conspicuous among the floral wreaths, and thus had the additional advantage of drawing the attention of the Protestants present at the funeral to the Catholic practice of offering Masses for the dead.

It occurred to me that this simple plan might appeal to Catholic societies elsewhere, which could in this way, as a body, show esteem for a deceased member and exercise charity on his behalf, in a manner at once conformable to popular custom and to the spirit of the Church.

Port Hope, Ont.

F. J. O'SULLIVAN.

Congregational Singing

To the Editor of AMERICA:

I have read with much interest the various letters that have appeared in your columns on the subject of congregational singing and the need of a uniform Catholic hymnal. Could a uniform system of primary music be introduced into the parochial schools of this country, it would, in my judgment, be the most direct method of dealing with the subject. The course should begin in the first grade; it should teach a correct use of the voice, and sight reading. By the fourth or fifth grade the children would be ready to pass into the hands of the choirmaster, able to read simple music at sight and sing with properly placed voices. Every child would be familiar with the standard hymns of the Church, and the foundations would thus be laid for congregational singing in the future. This is no day-dream. The plan has been tried and found practical, both in this city and elsewhere. The point is to begin early and to select a method suitable to the understanding of a child of six.

New York.

JUSTINE WARD.

Organized Censorship of Films

To the Editor of AMERICA:

Recently I witnessed in a Boston theater a film that was so clear a calumny on the priesthood as to make a Catholic's blood boil. Such abuses are growing. We Catholics might do a great deal toward checking them, if we exercised an organized, though unofficial censorship, carried on by a "League of College Men." If we had a group of determined college graduates, working under the auspices of the "Eunomic League," who would watch moving-picture productions and enter vigorous protests against them, whenever they are objectionable on the grounds of religion, a movement of great strength might be started. A discussion in the columns of AMERICA of ways and means to make such a scheme practical and effective would be very profitable.

Dorchester, Mass.

WALTER L. MCLEAN.

A Mere Oversight?

To the Editor of AMERICA:

Permit me to call the attention of your readers to two significant facts: (1) At the Bronx Opera-House, owned and operated by Messrs. Cohan and Harris, there was produced within the last few weeks the villainous play, "Marie-Odile," which has called forth protests from Catholic pastors throughout the country and was vehemently denounced by Father Whelan of the Brooklyn *Tablet*. (2) The president of the Catholic Actors' Guild is Mr. Jere J. Cohan, father of Mr. George M.

Cohan, an active member of the theatrical firm of Cohan and Harris, himself very prominent in the organization of the Guild. Charity suggests that Mr. Cohan cannot follow in detail the affairs of every one of the many theaters controlled by his firm, but one would think he would be more than ordinarily careful in a matter of this kind. AMERICA is working in the wrong direction if it criticizes the mercenary motives of Semitic producers and passes over in silence this offense of a Catholic who makes a boast of his religion. I trust that Mr. Cohan will clear himself in this affair and will take measures to ensure against a repetition of the offense.

New York.

W. A. C.

The Celt in Politics

To the Editor of AMERICA:

Very pithily the Frenchman says, *Qui s'excuse, s'accuse*. In Mr. Russell's ears was ringing the chorus of universal acclaim for his beautiful picture of the Celt of the future. Along comes a miserable fellow who discovers that one of his subject's feet is out of proportion, and Mr. Russell is obliged to explain that it is not the foot which is at fault, but the boot, run down at the heel, that makes the foot look awry. "Moreover," says Mr. Russell, "this picture is mine; I painted it; it is very beautiful. Any man who will not take it from me that it is an entirely beautiful picture is most unreasonable, and truth and logic are not in him." *Sic volo, sic jubeo, sit pro ratione voluntas*. Our equanimity is disturbed. Mayhap the remarks of the blundering broker anent the "peasant Irish" and the "potato famine in Ireland," delivered at a recent and select ladies' tea-fight, have shaken our confidence in that dazzling future of the Celt. But, surely, it is inconceivable that one of our "best minds" of a "mentality that squares with correct thinking" could be made to totter on its throne by so inconsequential a thing as the querulous complaint of an inbred Boston broker. Take courage. If the past offend you, be not alarmed. It is but an idiosyncrasy that is easily overcome. Look ahead and broaden your field of vision. Let your widening view see our young men in all walks of life: in business, in learning, in medicine, in law, in the Church, and, I beg of you, in politics. A savior is at hand. The same forces that marshaled and marched 40,000 men through the streets of Boston in God's Holy Name, can, when they are so minded, again lead that army, augmented by the coming generations, for the praiseworthy purpose of demonstrating to all men that good and true Catholics are of necessity good and true citizens. Of that parade we "politicians" are an integral part. If the "best minds" be in command they may relegate us to the rear, forgetful of the principles of strategy which recognize the rearguard as a post of great honor and responsibility. To you in the vanguard we shall not begrudge a seat with the chauffeur in that "vehicle of conceit" which you have verbally constructed, contenting ourselves with a word of warning that your zeal and impetuosity lead you not so far ahead that you risk being lost.

In our day we have borne the brunt of the fighting, using such weapons as came to our hands, for the sole purpose of providing for our sons those opportunities which Mr. Russell's prophetic eye sees. It ill becomes these sons, because they are "suffering from aspirations," to give aid and comfort to the enemy by attacking us in flank with cries of "shame." Why may we not fight together for our own good and the common weal? Let us not be understood as attacking Mr. Russell. We are very solicitous for him and his kind. If it be possible, we would protect him from himself. No one is quicker to appreciate his ability than we. His plenteous vocabulary excites our admiration, though at times it bewilders us. His pronouncements of the obvious may amuse us. We may look askance at his claims to be a pioneer of thought. We do suggest, however, that facts need not be "ugly." We insist that his facts must be

facts, and not figments of the imagination. No one would grieve more than we if his epitaph were the equivocal one: *Hic situs est*, "a lover of truth."

Roxbury, Mass.

THOMAS J. HURLEY.

[This controversy is closed.—Editor AMERICA.]

"Catholic" and "Reformation"

To the Editor of AMERICA:

I read with pleasure the editorial appearing in AMERICA for February 5 entitled "'Catholic' Is Enough." It is surprising that so many people use the term "Roman Catholic." Even some clergymen seem to be careless in this matter. If my recollection serves me well, the late Orestes Brownson made the position of the Church on this subject very clear. Another error that many of our people have fallen into, unwittingly, of course, is the use of the term "Reformation." This is incorrect and misleading. What is correct and proper and should be used is "Reformation so-called" or "the alleged Reformation." The Church has never conceded that Luther's movement was a reformation. On the contrary it has always claimed and claims today that it was a revolt or rebellion. By using the word "Reformation" we by implication at least admit that Luther's secession was justified and that it expurgated the doctrines and practices of the Universal Church. Such, of course, was not the case as subsequent events proved. I have heard priests speaking from the altar use the term "Reformation" without qualification. Of course they did so unconsciously.

Oyster Bay, N. Y.

J. P. M.

A Caution

To the Editor of AMERICA:

In case a review of Jastrow's "The Civilization of Babylonia and Assyria" (Lippincott) has not yet appeared in AMERICA, may I call the attention of your reviewer to the following extracts? The underscoring is mine:

The story of Adam and Eve is devoid of any historical value. (Page 3.) The overflow of the two rivers as it conditioned and promoted the remarkable fertility of the region was also, as has been already intimated, an annual menace and until the introduction of an elaborate canal system, loss of property and life accompanied the overflow, which submerged entire districts for weeks and even months. The picture unfolded in the first chapter of Genesis, which represents the primeval chaos before the appearance of dry land as a state in which the waters covered everything, was suggested by the phenomenon which was annually witnessed throughout a considerable portion of Babylonia; and similarly, the thought that all mankind was once annihilated in consequence of a deluge lay near to the minds of a people who witnessed such a destructive event on a small scale every spring. (Pages 9 and 10.) As the last specimen, a curious design may be given representing a male and female figure sitting opposite one another with a tree between them, while behind the female figure is an upright serpent. * * * The serpent is a very common symbol constantly appearing on the so-called boundary stones. Its particular significance on the seal cylinder in question escapes us, but it may well be that the myth of which the entire scene is an illustration is the prototype of the story in Genesis. (Page 425.) Man, according to the earlier form of the story, would thus be regarded as a starting point, the step would be a natural one to make the real fall of man consist in his having disobeyed a divine command. (Page 426.)

I give these extracts because one Catholic periodical has praised the book very highly, and I thought that Jastrow's insinuations about the Flood and the Fall, though expressed very politely, should be pointed out, lest others be deceived, like myself, into buying the volume. It cost me \$6.00 and I am wondering whether I can trust such a man even in mere history or description.

New York.

W. L.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Twenty-second of February

HE saw it as in a dream: thirteen struggling colonies rising to their place among the nations of the world. He turned to the reality: troops, a mere handful, ragged, starving in a frozen camp; subordinates, disloyal or disheartened; a bickering, timorous Congress. And ranged against him was the mighty power of England.

He was a dreamer, but Washingtons make dreams come true. The ideals that lead men and nations to greatness were his: honor, sacrifice, patriotism, an unquestioning trust in God, the Creator of all. He won the entire confidence of the people, because they knew that in him there was no sordid seeking of self. His confidence in himself never faltered, because it was founded on his unshaken belief that in all his work he was but the instrument of the Almighty Arbiter of destiny. And today a hundred million people pause, to venerate the memory of this "hero who sheathed his sword after a life of spotless honor, of purity unimpeached." Through him they are free citizens of a great Republic.

He made dreams come true. These are anxious times. Half the world is at war, but our dream is of peace. Can we make it come true? There is but one way. "I close this last act of my official life," said Washington on resigning his commission, "by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping." Today, Washington the man is forgotten in the wonder of his achievements. But a dark period has begun for our country if, in our veneration of the hero, we choose to forget the principles which gave his life force and significance.

Our liberty was won on the field of battle and our place among the nations assured, by a supremely great man, who proved the greatness of his soul by ever turn-

ing to the Almighty for succor. It can be maintained in its fulness only by men who, in peace and war, put all their trust in God.

A Catholic Baby Week

A CHARACTERISTIC American whirlwind campaign has been carried on in the interest of the American baby. It has met with enthusiastic response throughout the nation. Almost two thousand communities are said to be considering preparations for Baby Week. Texas has invented its own slogan: "Baby Health is Texas Wealth," and definite plans for a Baby Week are under way in a number of cities. The United States Children's Bureau desires to seize this opportunity for establishing permanent infant welfare stations, and encouraging the work of visiting-nursing, special nursing and instruction for prospective mothers, city inspection of milk, special work for the prevention of blindness, little mothers' classes and home nursing instruction for school girls in upper classes.

Catholics have their own distinctive interests in such movements. While the temporal life and health of the little ones is of great concern to them, the spiritual life and future welfare of these children is of even far greater moment. It is their duty to see that the insidious teachings and practices of modern materialistic eugenics do not insinuate themselves into this work and that Catholic mothers in particular are properly safeguarded. The perverted notions current in the secular press upon this most sacred subject, and the pruriency introduced into American classrooms under the cover of biological and sexual instruction are sufficiently familiar.

Baby Week within the Catholic parish would mean a proper consideration on the part of the women's societies for the physical welfare of poor mothers and their babes; but it would likewise mean a thorough canvass of the parish to learn what can be accomplished for the spiritual welfare of both. Derelict parents would be brought back to a sense of their duties; neglected children would receive the blessing of Holy Baptism withheld from them too long, and which perhaps they would never receive except for the zeal of a kindly and tactful visitor; homes would be newly sanctified, and the greatest spiritual as well as temporal favors would follow upon such a blessed campaign. It would be a good contribution to the nation, a real Catholic Baby Week campaign.

Whose Shame?

IN a recent article in the daily press, that undertakes to defend the prevailing style of woman's dress on grounds such as cleanliness, healthfulness and beauty, points not badly taken where the vulgarity of extremes is avoided but absolutely without force to justify the present tendency to pagan excesses in dress, the writer sums up with the triumphant cry of "The shame be on

him who finds evil therein!" This poor, abused dictum has been forced to do yeoman's service in the cause of iniquity countless times since Edward III was fabulously made its author. In the saying's original use it stood for the purity that marked men's thoughts when knight-hood was in flower, and in the proverb's present acceptance it signifies the chivalrous respect for women that true gentlemen are still bound to profess. It is a warning to the evil mind not to find evil where evil does not exist, not to project its own wicked thoughts into things that are innocent. But it is a gross misuse of the saying to employ it as a screen behind which immorality can shamelessly unmask.

Evil is evil, and it is not prudery but purity to recognize immorality even where it masquerades as morality. Patrology, both Greek and Latin, is filled with protests against the excesses to which vanity has ever been prone; the Fathers of the Church never hesitated to denounce the indecencies of the imperial cities of Constantinople and Rome as a reprehensible residue of paganism, unbecoming and out of place in aspirants to citizenship in the celestial Jerusalem. There are styles of dress from which the chaste eye will turn away ashamed, and the shame is not his who finds them wrong, but hers whose moral notions are so perverted as to think them good. There is a shame that is laudable, and it will be a sad day for Catholic men and women when their cheeks have forgotten how to blush.

Our "Yellow" Press

UNTIL quite recently it would have been a calumny to call our most reputable and reliable newspapers "yellow," but now even the best of them cannot justly resent the charge. For this far-reaching European war is giving the staidest journals an unmistakably saffron tinge. Not that their pro-German or pro-Allies bias, as the case may be, is more violent than heretofore. Even the moderately neutral papers are seriously affected. But perhaps it should here be explained that the word "yellow" is to be understood not in a figurative, but in a strictly literal sense. Our journals are growing yellow, because Chlorine, who used to travel hither from England and Germany on purpose to keep American papers white, now remains at home, nor do her useful and attractive sisters, Rhodamine and Indanthene, go abroad any longer. But besides turning paper yellow, the war is making it costly. The 300,000 tons of wood pulp which the United States used to import from Europe every year, have ceased to come, so the price of paper is constantly rising.

It would appear that the increased cost of the raw material needed in the manufacture of paper will result in lessening the number of periodicals now being published in this country, and will eventually make our daily and Sunday papers smaller in size. Without question we have many magazines whose permanent discontinu-

ance would be highly beneficial to the minds and morals of their present readers. Daily papers, too, which now find twenty, thirty or forty large pages scarcely enough to contain all the "news" that the public, presumably, cannot do without, would perhaps improve in reliability and in literary form, if the red hand of war made their size smaller. Unfortunately, however, the salacious magazine and the sensational journal are not likely to be so seriously affected by the increasing cost of paper as are the more reputable and readable publications.

Bibles and Trade-Catalogues

THE Pan-American Religious Congress is at last in session, and the labors of the press-agent have begun. From reports which have already appeared, it is not precisely clear whether the purpose first in the plans of the Congress is the spread of the Gospel or the spread of American commerce. Assuming, however, that its chief design is to drag the unwilling and benighted Latin-American into that full light of Christianity which streams from the United States, it may be interesting to inquire what this castaway thinks of it all.

"You tell me a great many nice things about the Bible," he may say, "but while I accept the Bible as the Word of God, the vast majority of your own countrymen look upon it as a composition of purely human origin. You affirm that in my country religion has become practically a dead letter, but you have no comment to offer on the fact, that of the one hundred million people in the United States, sixty million have absolutely no affiliation, real or nominal, with any form of religion. That is, three out of every five Americans are what you call 'unchurched,' and of the other two, one may be of the kind that wears his religion only with his Sunday clothes. You preach that salvation is to be found in Jesus Christ, which, of course, is true, but you cannot tell me, or will not, whether Jesus Christ is man or God, and when you hedge on the eternity of hell fire, you make salvation a pretty empty term. Why should I worry about saving myself from something which may not exist? You are much concerned about my morality, which you find very low, and low it is, if it is worse than the ethical spirit of the United States which yields only to Japan in the number of divorces, and which can hardly regard its record in lynching and race-suicide with a glow of righteous pride. You are much perturbed about the industrial discontent of your Southern neighbors, but it seems to me that I recently heard something of East Youngstown, and I have not forgotten Pullman, Colorado, Paterson, Homestead, the Chicago sweat-shops, the Los Angeles dynamitings, and the murder-gangs of New York. Really, gentlemen, your kindness in coming down here to convert me, when you have so much to do at home, is overpowering. But your zeal is not according to reason. I would remind you that charity begins at home, that the physician should first cure himself,

and that the Lord Jesus, whose words you quote but whose essential claims you debate, gave us a fair rule of conduct when He bade the reformer first cast the beam from his own eye."

Thus far our hypothetical Latin-American. The Religious Congress may insult his religion, but this is a result common to gatherings of this type, and there can be little doubt that, in the event, it will give a new impetus to anti-clericalism which, in essence, is atheism. He may be pardoned, then, for refusing to regard the Congress as notably "religious." He may also be pardoned, if he confesses to a slight suspicion of the motives of the apostle, who comes to him with a denatured Bible in one hand and a trade-catalogue in the other.

The Daily Wage

A PERENNIAL subject of discussion, one however that at present holds out but scant hope of satisfactory solution, is the matter of the just daily wage. Increase in the complexity of life almost inevitably elevates the scale of pay, but it is not the amount of money received but its purchasing power that makes for better conditions in those whose lot is hard labor. The justice of the wage is to be determined not in dollars and cents, but in its rate of exchange for the ordinary commodities of life. The Gospel furnishes us an example of a remuneration of a day's work that seems to us ridiculously small, and yet it appears to have given satisfaction to both employer and employees. St. Matthew in the Parable of the Vineyard gives sociological information that is interesting both in itself and because it is a striking commentary on the inanition which has settled on the Holy Land since the time of Christ. He tells us that the pay for those who worked in the vineyard was a *denarius*, as the Vulgate calls it. This term has been translated in our English version as "a penny a day," but modern research has shown that the Latin term *denarius* had the value of about a shilling in English money or more accurately seventeen cents in the currency of the United States. At first sight this would appear to be quite inadequate, but from the fact that both the householder and the laborers whom he hired regarded it as "just," it is clear that the purchasing value of the silver coin designated was far in excess of the value it would have today.

The *denarius*, however, in the parable is interesting, not because it records accurate historical data on labor conditions at the beginning of the Christian era, but rather because of the instruction it gives on the principle according to which eternal rewards are to be meted out in the Kingdom of God, after life's evening has passed. Not the time spent in the service of God, nor the amount of work accomplished, nor even the fatigue supported, are the sovereign factors, although undoubtedly they do influence the computation, that determine the amount of reward each is to receive when the night comes in which

no man can work; it is God's grace, freely given and freely cooperated with, that constitutes the claim to everlasting happiness. No one in the final reckoning will have cause to complain, for each will receive and will recognize that he has received what is just; but merely to bear the burden of the day and the heats is not the ultimate norm according to which a greater or less measure of the beatific vision is to be vouchsafed. Every measure, even the least, will be "pressed down and overflowing"; but there will be measures large and small, and of these the very smallest will be due to the generous goodness of God. The most faithful and the most strenuous of God's servitors must say in their hearts, that they are only unprofitable servants.

The most important thing in life, therefore, as far as merit is concerned is the acquisition of grace; for greater grace is the sign of God's warmer love for us, and at the same time is the direct means toward greater human love for God. The first actual grace is absolutely gratuitous on the part of God; it cannot be merited; none of the laborers could enter into the vineyard of the Lord until they had been called; but once this has been given and justification has been offered and accepted, grace can be augmented by personal efforts to this extent at least that good works can merit its increase. To some God gives more and to some less, but all can traffic with what has been given, all can produce additions to their original store. That it is of the highest moment to do so is clear from the fact that grace, when man sees God face to face, is transformed into the light of glory by which the intellect and the will obtain that undisputed and secure possession of beatitude for which the heart of man is constantly seeking, and without which it can never be fully and contentedly at rest.

LITERATURE

XX—Alessandro Manzoni

"THE BETROTHED" of Alessandro Manzoni is one of the world's great romances. Its author combines the gifts of a consummate artist and of a sound and practical Catholic moralist. To this day the peasants on the shores of the Lago di Como point out the scenes he immortalized. "There," they will tell you, "lived Renzo, and Agnese yonder. Higher up is the *palazetto* of Don Rodrigo, and further on you can see the church of Don Abbondio." When a people thus enshrines a story in its heart, it is an almost infallible test of the book's excellence.

One critical period at least in the life of Manzoni had ill prepared him to become a great Catholic novelist. His religious training under the Somaschi and the Barnabites had not protected him later on from the influence of the French Encyclopedists and Rousseau. At Auteuil and in Paris, whither he had followed his mother, he had become a member of a set of free-thinkers, and though he never entirely shared their views, he was for a time tainted by them. With the impulsiveness of his southern blood, he married without dispensation, a Calvinist wife, but she subsequently became a Catholic and won Alessandro back to the religion which he had forgotten rather than rejected. Henceforth Manzoni

became the champion of his Faith and through the long years remaining to him used his well-rounded gifts of storyteller, controversialist and poet to bring the beauties and glories of Catholicism home to his countrymen.

Outside of Italy few readers now take up the "Adelchi" and the "Conte di Carmagnola," his tragedies. Italians even find them, in spite of their elevation of thought and purity of diction, lacking in dramatic movement and insight. But Catholic controversialists will study with profit his "Osservazioni sulla morale cattolica." In his "History of the Italian Republics," Sismondi had asserted that ever since the Renaissance, Italy's social, political and religious misfortunes were due "to the fatal influence of Catholic moral teaching." The "Osservazioni" is a logical, courteous, and eloquent refutation of the charge. Manzoni's conclusion fits not only his times but can be tellingly applied to our own, when men are loudly proclaiming that Christianity has failed. "Italians," he writes, "must not give up the moral law which they profess; they must study it better and follow it more faithfully." But the "Inni Sacri" on the feasts of the Church, so admired by Goethe, and the splendid ode, the "Cinque Maggio," on the death of Napoleon, fortunate in translators like Goethe, Gladstone, and W. D. Howells, have won a lasting fame. The "Cinque Maggio" is perhaps the finest lyric in Italian literature. With majestic flight it sweeps the reader from the Alps to the Pyramids, from the Rhine to the mountain fastnesses of Spain, and leaves him on that "Fifth of May" at the bedside of the dying conqueror, bewildered with his greatness and his tragic woes but consoled at the thought that

No loftier pride 'neath Heaven
Unto the shame of Calvary
Stooped ever yet its crest.

"I Promessi Sposi," "The Betrothed," strikes a different note. Here with a charm of style rivaling the simplicity and purity of "The Vicar of Wakefield," but with a moral tone far superior to that of the creator of Dr. Primrose, the author, bringing us to the Lombardy of the seventeenth century, tells the story of two simple peasants, Lucia Mondella and Renzo Tramaglino. The sorrows of two plain village folk long separated by violence and by the political commotions of the time, but finally united: such is the homespun texture of the tale. The book breathes a pure and invigorating atmosphere and its view of life is a true and noble one. The scenes of "The Betrothed" are drawn from the history of a Catholic people. As the keen critic Father Baumgartner has noted, the Sacraments are a vital part of the people's life. They accompany the actors from the cradle to the grave, comforting them in their sorrows, strengthening them in their struggles and temptations, hallowing their joys. The priest is not as in the Doña Perfecta of Perez Galdós, a smug and crafty domestic tyrant standing as a barrier of ice and iron between God and the soul. He is God's herald and minister clothed with supernatural power. Marriage is not an empty formality, a romantic adventure, or an easily broken social convention. It appears as a Divinely appointed institution, safeguarded by ecclesiastical law.

Without fault of their own Lucia and Renzo are caught in the whirling gear of a huge social machine whose levers they cannot control. Rebellion and revolt would be the solution of the modern writer. Ibsen or Shaw would make them trample on every moral and social restraint. With old-fashioned faith, Manzoni counsels his readers, while fighting for the right, and refusing to flatter tyrants, to hope, ever to pardon, and to await God's own time for the triumph of sure-footed justice. This Christian view-point applied to his simple plot gives the novelist a wide field for his keen analysis of character, his quiet humor, and a dramatic setting for some of

his finest scenes. One scene, if equaled perhaps in the literature of romance, is certainly not surpassed. The interview between Federigo Borromeo, Cardinal Archbishop of Milan, and the "Innominato," between the good shepherd and the high-born but cruel outlaw, is conceived and executed with all the dignity, beauty and pathos of a scene from a Greek tragedy. Its simplicity and depth, its artistries of dramatic movement, progression and climax won the heartfelt admiration of Scott and Macaulay and must appeal to the most callous reader. Renzo's flight to Bergamo, the wanderings of the helpless Lucia, the bread-riots in Milan, the plague in that great city, with its rumbling funeral cars heaped with dead, the lazaretto with "its sights of woe and doleful sounds" are the work of a great master. Thucydides, Lucretius, Boccaccio, Defoe have painted somber and gloomy canvases crowded with the ghastly faces and the racked frames of the victims of fever and pestilence. Inferior perhaps, to the first in perspective and power, Manzoni surpasses them all in the poignant human interest of his picture.

It may be true, as Goethe and Fauriel remarked, that in "The Betrothed" the historical details are not sufficiently dissolved in the story and that the movement is too slow and leisurely. But we forget such defects before the genial philosophy, the persuasive style, and above everything else, before the natural and realistic creation and delineation of character. Manzoni seizes upon the one vital moment in a man's career and from that he makes us surmise the rest. His personages from Renzo to Azzecagarbugli and Il Sarto live. Somewhere or other on the thoroughfare of life, we have rubbed elbows with their doubles. Our novelist's portrait gallery is a varied one. The Lombardy of the seventeenth century chafing under Spanish rule is before us. Cavalier and commoner, bishop and bravo, the magistrate and sexton, the friar and the outlaw, all true to life, greet the reader with a message and a warning. Splendidly as the characters are drawn, Manzoni seems to have devoted his keenest powers to the delineation of the lowly and the poor. Renzo, Lucia, Agnese, Perpetua, Prassede, who with three daughters nuns, and two married, had to "run" three convents and two households, are painted with discriminating insight and sympathy. But on Padre Cristoforo, the hero in the brown habit of the Franciscan friar, the novelist lavished not only his powers but his love. Padre Cristoforo is one of the best friars in literature, no hunting and carousing boon-companion as in "Ivanhoe," but the priest and the father, Renzo's and Lucia's friend in sorrow, the hero of the plague, the protector and the defender of the outcast under the very roof of injustice and tyranny.

Manzoni wrote of his romance: " . . . If while you were reading [it] you have never been moved by a feeling of reprobation for wickedness and of reverence for piety, nobleness, humanity, and justice, the publication of this book is useless indeed, and the writer will deeply regret the time he has caused you to lose and that which he has spent over it himself." Judged by that test Manzoni has not failed. "The Betrothed" deepens our trust in Providence and our faith in human nature, which though cowardly in poor Don Abbondio, treacherous in Gertrude and cruel in Rodrigo can soar in simple villagers, in a princely cardinal and a barefooted friar to the heights of self-sacrifice and heroism.

JOHN C. REVILLE, S.J.

REVIEWS

Causons. By the Rev. LOUIS LALANDE, S.J. Montreal: Bureaux du *Messenger Canadien*. \$0.60.

Under this modest title the author gives us a most interesting and timely book. The work is in the form of a dialogue which

at times waxes into a spirited debate not without its vein of humor but always keenly analytical and instructive. The interlocutor is Maurice Lejeune. Lejeune, however, as the author himself remarks is but a type of *La Jeunesse*. He is the personification of all those young men and women whom worldly pleasure has ruined and the light of whose faith has been obscured by the evils of free-thinking and other modern errors. All the objections against Catholicism so frequently seen in print, heard in the street and at the club and even in the family circle, "Causons" plainly exposes, dissects and refutes in a masterly manner. The strongholds of those who would relegate God to oblivion are rendered hopelessly untenable. The author's directness and wit are attractive features of the book, for Father Lalande is thoroughly acquainted with the present generation's state of soul. In his years of experience as lecturer, preacher, and confessor, he has received the modern world's confidences and analyzed its complex needs, and it is this knowledge, the fruit of long and intimate association with people of all walks of life, that is set forth in this book, 7,000 copies of which were sold within three weeks after publication. Besides being a contributor to the "Catholic Encyclopedia" and to many magazines Father Lalande is the author of "Entre Amis," "Une Vieille Seigneurie," and other books.

F. G. C.

The Reconciliation of Government with Liberty. By JOHN W. BURGESS, Ph.D., J.U.D., LL.D. New York: Charles Scribner's Sons. \$3.50.

The New American Government and Its Work. By JAMES T. YOUNG, Professor of Public Administration in the University of Pennsylvania. New York: The Macmillan Co. \$2.25.

In his exceedingly interesting volume Dr. Burgess discusses principles which lie at the foundation of political science. His thesis is, that from the beginning men have been endeavoring to construct a political system which, while safeguarding the rightful claims of the individual, would guarantee the equally rightful claims of the government. Such a political system, he thinks, has never been devised. Governments, however bound by constitutional restrictions, have always tended toward despotism, individuals toward anarchy. The sole defense against these dangers is found, he believes, in a correct and profound appreciation of the historical development of the State.

In the present work, Dr. Burgess endeavors to review the origin of all known governments, constitutional and despotic, from the earliest documents recorded in history down to the most recent political developments of our own time. The magnitude of the task is obvious, and not even Dr. Burgess's undoubted learning enables him to undertake it with complete success. While there is no reason to suspect Dr. Burgess of bias against the Catholic Church, in which, however, he sees nothing but a society of purely human origin, yet the student cannot but conclude that the tremendous stabilizing influence of the Church upon the conduct of governments has not been accorded the importance which it deserves as a fact of history. In proclaiming the essential equality before God of all men, and their brotherhood in Christ, the Church established the foundation of the individual's rightful liberty; in asserting with St. Paul that the authority of the State is to be respected because it represents the authority of God, she has given to the State its surest guarantee of stability. The most valuable parts of Dr. Burgess's volume are the chapters which treat of the alarming rise of paternalism in American Government.

What Dr. Burgess regards as a danger Mr. Young considers as an advantage. Our "old" government, founded on a theory of a division of powers, of checks and balances, was sure sometimes, but always slow; "the key-note of this newer American Government is Efficiency," Efficiency with a capital, and Efficiency "without cunctation." Mr. Young's philosophy is of the thinnest, but his book contains much information on the prac-

tical working of the American Government and should be found useful by college students.

P. L. B.

A Life of William Shakespeare. By SIR SIDNEY LEE. New Edition, Rewritten and Enlarged. New York: The Macmillan Co. \$2.00.

The Life and Times of Tennyson. (From 1809 to 1850.) By THOMAS R. LOUNSBURY. New Haven: Yale University Press. \$2.50.

These volumes record the verdict of two masters of criticism on two lords of song. If Sir Sidney Lee has not written the full period to the ever-unfolding scroll of Shakespearean studies, he has gone nearer to it than any living English writer. His book is a good example of exhaustive and authoritative criticism. Though the newly garnered material would alone make a volume of 250 pages, the "Life" is a model of condensation, where the inherent interest is heightened by the scientific methods by which it is evolved. The very foot-notes are a mine of information. On the whole, a finer piece of critical research has not been done for some time. The author has chosen the historian's point of view, and never abandons it for that of the mere literary appraiser. He necessarily passes a brief judgment on the esthetic aspects of Shakespeare's genius, but never swerves from his central object, i. e., to supply inquirers with the facts about the man, his time, his works. On closing the volume most readers will give up the time-worn tradition that little is known of the great bard, for Sir Sidney Lee has made him live. He has scientifically ransacked hidden nooks and corners and emerges either with new data, a charter, a will, a deed, or flicks off the dust from known authorities and puts them in clearer light. The poet's parentage, birth, childhood, education, marriage; his financial resources, the patronage of Southampton, the autographs, portraits, memorials, the quartos and folios: all these are masterfully presented.

The author firmly believes that Francis Bacon had nothing to do with the masterpieces of the great dramatist. With regard to Shakespeare's religion, he rejects "as idle gossip the irresponsible report" of the Rev. Richard Davies, made late in the seventeenth century, that the poet "died a papist," and adds: "That he was to the last a conforming member of the Church of England admits of no question." He alludes, however, to Father H. S. Bowden's "The Religion of Shakespeare" for the arguments in favor of Davies' assertion. But the author might have referred the reader to the article of Father Thurston on this matter in the "Catholic Encyclopedia," where a full bibliography is added. Speaking of Shakespeare's translators in Spain, Sir Sidney Lee omits the great Menendez y Pelayo, though he registers that critic's tribute to the bard. Such imperfections are lost in the substantial and manifold excellence of the work, which is a truly fit herald for the approaching Shakespeare Festival, and to the student and the scholar well-nigh indispensable.

The very first words of Professor Lounsbury's book carry with them an atmosphere quite different from that of the preceding volume. Sir Sidney Lee studies his poet more directly from the historical point of view; the American scholar examines his, primarily, from the esthetic and literary aspects, and with that enthusiasm, humor and vitality which characterize his studies in Chaucer and Cooper. He is something of a hero-worshiper, but sincere and not so partial as to recognize no limitations in his idol.

The "Life and Times of Tennyson" was left unfinished as a whole and incomplete in parts at the author's death a few months ago. It has been carefully revised and edited, however, by Prof. Wilbur L. Cross, Ph.D., editor of the *Yale Review*. Since the publication by the poet's son of the "Memoir" of Tennyson, which speaks the final word on those points "with which it directly deals," Professor Lounsbury's biography is

the most valuable addition to our knowledge of Tennyson, of his struggle for recognition, and of the attitude of the critics toward him from the publication of "Poems by Two Brothers" to "In Memoriam." With regard to Tennyson's critics from John Wilson, the "Christopher North" of *Blackwood's*, to Brownson and Gilfillan, the author is a specialist and an expert. The monograph ends just after Tennyson has lived down his unfriendly critics, written "In Memoriam," and is acclaimed as the recognized exponent of the aspirations and the ideals of the Victorian Age. J. C. R.

A Chant of Love for England and Other Poems. By HELEN GRAY CONE. New York: E. P. Dutton & Co. \$1.00.

Songs of the Streets and Byways. By WILLIAM HERSHELL. Illustrated with Photographs. Indianapolis: The Bobbs Merrill Co. \$1.00.

Children of Fancy: Poems by IAN BERNARD STOUGHTON HOLBORN. New York: G. Arnold Shaw. \$2.00.

The first of these recently published books of verse opens with the widely quoted "Chant of Love for England" which appeared originally in the *Atlantic Monthly*, and contains several poems in a martial strain written probably since the war began. "The Accolade," which is an excellent description of a young knight's vigil of arms, will appeal to Catholic readers. "The Common Street" is a good sonnet, and the following stanzas from the volume's dedication to "P. M. and A. C. D., killed in action, 1915," show the poet at her best:

By altars old their banners fade
Beneath dear spires; their names are set
In minster aisle, in yew-tree shade;
Their memories fight for England yet.

Let Pride with Grief go hand in hand,
Sad Love with Patience, side by side;
In battle for their lovely land
Not vainly England's sons have died!

Mr. Hershell's suitably illustrated little book is made up of contributions first printed in the *Indianapolis News*. The author belongs to the school of James Whitcomb Riley and "Tom" Daly, for the genial human touch is the most striking characteristic of his verse whether he sings of "Timothy Mackessy, Cop Number One;" of the "Longings and Lamentations" of a small girl who feels that "boys allus gits th' best of ever'thing;" of "The Exiles," whom modern improvements have driven from the farm or of "The Down-Train to Madison," on which:

Neighbor says "Howdy" to neighbor, then turns the seat
over so's he
Can talk of th' crops an' th' weather an' how times are
likely to be. . . .
An' so it's th' Down train I sing of—repellin' all worry
an' strife—
A symbol of Youth, you might call it, that runs through th'
Mornin' of Life.

"Children of Fancy" is an artistically bound and printed volume that seems to be too fine a casket for the gems it contains. Humdrum readers will wonder what the author means here, or why he writes such commonplaces there, and they will not always be able to detect the beauties he insists that he is beholding with rapture. There are good descriptive poems in the book, however, particularly when children are Mr. Holborn's theme, as in the stanzas about "Eileen."

W. D.

From Moscow to the Persian Gulf. By BENJAMIN BURGESS MOORE. New York: G. P. Putnam's Sons. \$3.00.

This is the author's account of his journey by train, carriage and caravan across the steppes of Russia, through Persia and the cities of Central Asia. He calls his journal the account of a "Disenchanted Traveler." Persia he pronounces "one more

illusion," for Moore, while seeking for the remnants of the earlier art and refined taste of the land, came upon nothing but vulgarity and decay. He disagrees strongly with the American poets who have sung of the charms of Teheran and Ispahan. The capital of Persia in the writer's opinion is a most uninteresting spot. Indeed the city to him is ruined by its pretensions as a Europeanized capital, containing a hodge-podge of customs and costumes, neither distinctively Persian nor European. Ispahan retains vestiges of a picturesque past, yet they fail to enhance the beauty of the present city. The once-famous oriental promenade is now nothing but a dusty road, running through a mass of broken walls. In the present condition of the old squares and palaces Mr. Moore finds proof that the genius of the people was not architectural, but merely decorative. Now that time has carried away the fair veneer the result is only a hideous skeleton of wood and brick. Journeying along from Ispahan to Shiraz the author found the Persia of dry plains, the realm of ghost-cities and crumbling tombs, where the archeologist comes into his own.

As a literary and artistic pilgrimage Mr. Moore calls his journey a disappointment, yet his story is by no means dry or melancholy. Seeking the land of Iran and expecting to find the reality as wonderful as the rose-colored pen-pictures he had seen during his years of wide reading about the Orient, disillusionment dogged his steps from Russia to the Persian Gulf. Yet he found much that was picturesque and curious, and the record of his journey, written in diary form and accompanied by 160 illustrations and an excellent map, will repay reading.

G. C. T.

BOOKS AND AUTHORS

The February *Month* opens with Father Sydney Smith's conclusive answer to the question, "Is the War a Failure for Christianity?" John Ayscough then describes the ruin the war brought to a certain French chateau, and J. B. McLaughlin, O.S.B., has an excellent paper on "Discontinuity; an Unexplained Tradition" in which he exposes the organized attempts now being made "to wipe out the whole history of England's Catholic days and of England's breaking away from Rome, and to write in its place the fable of a continuous Church of England that has always been what it is now." Father Thurston tells the amazing "Story of St. Hildegund, Maiden and Monk," and "The Pilgrimage of Old Cécile" is a good tale about the early days of the war.

"The Oakleyites" (Doran, \$1.35) a new novel by E. F. Benson, the younger of the two living literary brothers, is an amusing description of the life led in the upper circles of an English seaside village. The account of the three wrangling heiresses is excellent comedy and the heartless Daisy is a well-drawn character. But the reader's interest will center in Dorothy Jackson, the unselfish, middle-aged heroine, and in her brave facing of the great adventure. In Wilfred Easton, the tireless producer of novels which just fall short of being artistic successes, has Mr. Benson unconsciously painted his own portrait? Though it is not likely that the author has to write pot-boilers, as Easton did, the literary facility and fertility, so characteristic of the Benson family, doubtless helped to make "The Oakleyites" only a mediocre book.

In "Discipline as a School Problem," (Houghton, Mifflin, \$1.25) the author, A. C. Perry, remarks that "It is easy to see that the latest instinct—the moral and religious—is comparatively so recent that we may regard it as not firmly established," and again, "What particular form religion shall take for each individual is a matter of temperament and taste." The whole first part of the book is based upon the material-

istic theory of evolution, and it is this neglect of the spiritual character of a man's soul, of the supernatural and of Revelation that makes the work objectionable to Catholic, and indeed all sane, philosophy. The book aims at curing misbehavior in the class-room by treating the causes of it in each separate instance in the manner of a physician handling a case.

The "Life of W J McGee, Distinguished Geologist, Ethnologist, Anthropologist, Hydrologist, etc., in service of United States Government, with Extracts from Addresses and Writings" (The Torch Press, Cedar Rapids, Iowa, \$2.00), is the imposing title of the tribute Emma R. McGee pays "a dearly-beloved brother." Mr. McGee was a poor boy of Irish-Protestant ancestry who made his way in the world by sheer pluck and an unquenchable enthusiasm for scientific research, and who died, full of honors, four years ago. Besides a sketch of his career the volume contains long extracts from his writings, among them an interesting account of the Seri Indians, good counsels on the conservation of our national resources, and a harrowing description of "Desert Thirst." At the end of the book is a list of Mr. McGee's contributions to scientific journals.

"The Means and Methods of Agricultural Education" (Houghton, Mifflin, \$2.00), by Albert H. Leake, would make an excellent text-book for the agricultural colleges of the country, and the practical farmer will find in the volume a deal of valuable information and an abundance of useful principles that will enable him not only to make farming pay, but even to keep the boys from flocking to the cities.—"Standard Oil or the People" (Tribune Bld'g, N. Y., \$0.25), by Mr. Henry H. Klein, purposes to prove that the great corporations, and chief among them Standard Oil, control our Government, and to present a program for the permanent cure of "hard times" among us. The animus of the author in his investigations is too patent to do much harm, but his array of facts and statistics merits the attention of all concerned in solving a very real economic problem of the day.

Argument in rhyme is dangerous business; formal argument and poetry can hardly dwell amicably in the same house; one bristles up at sight of the other, though fundamentally each may own the same truth. Here is the weakness from a poetic standpoint of the "New Rubaiyat from a Southern Garden" (Sturgis Walton, \$0.75). Intended as a reply to the "cynical materialism" of Omar Khayyam, it does violence to the poetic instinct by its relentless stream of almost syllogistic stanzas. An argument in almost every line, the Rubaiyat leaves poor Lady Poetry a place only here and there. The "New Rubaiyat" has a message of faith, but it is speckled with shadows of preexistence and reincarnation. There is of course the inevitable "cosmic radiance" and "Out of the past we came, My Love and I," etc. The author believes, however, that Christ lived and died, that He had a Messiah's mission and he hopes like Tennyson "to see his Pilot face to face."

The following announcements of publishers will doubtless be of interest to our readers: Benziger Brothers have in press "Marie of the House d'Anters," a new novel by Father Michael Earls, S.J., "Pastoral Letters of Bishop McFaul," "Meditations on the Principal Mysteries," by Rev. C. Barraud, S.J., "Sandy Joe," by M. T. Waggaman, and will soon have ready "Only Anne," a novel by Isabel C. Clarke, "Her Father's Share," one by Edith Power, and "On the Old Camping Ground," a juvenile story by Mary E. Mannix.—B. Herder will soon publish "The

Beauty and Truth of the Catholic Church," by Father Edward Jones, volumes IV and V, "A Short History of the Catholic Church," translated from the German of Wedwear, by Rev. Joseph McSorley, C.S.P., "Boy Delinquency," by Father Bomholt, and a number of importations.—P. J. Kenedy & Sons announce "O'Loughlin of Clare," a book by Rosa Mulholland, and "The Chief Catholic Devotions," from the French of Father Louis Boucard; "The Life of Father De Smet," by E. Laveille, and "Strength of Will," by E. Boyd Barrett, are in their second edition.—Longmans, Green & Co. will probably have ready next month Father Martindale's two-volume biography of Mgr. Benson, and "Sermons and Sermon Notes," by Father Maturin.—John Marshall has left the firm of Gomme and Marshall, and has started a publishing firm of his own at 331 Fourth Avenue, New York. He expects to publish books of special interest to the Catholic reader, among them a volume by G. K. Chesterton, entitled "Democracy versus Divorce," with an introduction by Louis H. Wetmore, and a volume by C. C. Shanks on "Hilaire Belloc: the Man and the Writer," with an introduction by G. K. Chesterton.

BOOKS RECEIVED

Richard G. Badger, Boston:

Rainbow Gold, and Other Poems. By Muriel Kinney. \$1.00.

Catholic Truth Society, London:

Vespers for Sunday: A Short Treatise on Prayer; The Beatitudes. By the Very Rev. Mgr. Benson; Footsteps of Welsh Martyrs. By the Rev. Joseph Murphy, S.J.; The Severance of England from Rome. By H. E. Hall, M.A.; A Catholic at the Front. One penny each; Prayer and Contemplation. By the Late Bishop Hedley. Three pence.

Catholic Truth Society of Ireland, Dublin:

The Armagh Hymnal. A Collection of Hymns and Translations. Compiled by Shane Leslie and John Stratford Collins. The Music Edited by W. H. Grattan Flood.

The Davis Press, Worcester, Mass.:

Everyday Rhetoric. By Loring Holmes Dodd, Ph.D. \$1.00.

G. W. Dillingham Co., New York:

The Heel of War. By Geo. B. McClellan. \$1.00.

George H. Doran Co., New York:

The Oakleaves. By E. F. Benson. \$1.35; The Queen's Book. \$1.25.

E. P. Dutton & Co., New York:

A Short History of Europe from the Dissolution of the Holy Roman Empire to the Outbreak of the German War. (1806-1914.) By Charles Sanford Terry. \$2.00.

Free Press Co., Burlington:

The Life and Adventures of a Free Lance. Being the Observations of the Author. By S. G. W. Benjamin. \$1.50.

Ginn & Co., New York:

What is Education? By Ernest Carroll Moore. \$1.25.

Hinds, Noble & Eldredge, New York:

Taormina. By Raley Husted Bell. \$0.75.

John Lane Co., New York:

The Crimes of England. By Gilbert K. Chesterton. \$1.00.

Longmans, Green & Co., New York:

Cuba, Old and New. By A. G. Robinson. \$1.75; The Crowd in Peace and War. By Sir Martin Conway. \$1.75; High School Exercises in Grammar. By Maude M. Frank, A.M. \$0.75.

The Mission Press, Techny, Ill.:

Life of Charles Nerinckx. By Rev. W. J. Howlett; In Many Moods. By Lydia Stirling Flintham. \$0.45.

M. A. O'Connor, New York:

The Voice of Ireland. By Peter Golden.

Charles Scribner's Sons, New York:

Child Study and Child Training. By William Byron Forbush. \$1.50; Portugal of the Portuguese. By Aubrey F. G. Bell. \$1.50.

Silver, Burdett & Co., Chicago:

The Progressive Music Series. Book One. Catholic Edition. By Horatio Parker, Osbourne McConathy, Edward Bailey Birge and W. Otto Miessner. \$0.60.

Student Volunteer Movement for Foreign Missions, New York:

The Students of Asia. By Sherwood Eddy. \$0.50.

Westdeutsche Arbeiter-Zeitung GmbH., M. Gladbach:

Westdeutsche Kriegshefte Nr. 1 bis 5: 1. Wir daheim und Ihr da draussen. 2. Deutschland im Weltkrieg. Von Hans Wohlmannstetter. 3. Die Katholischen Arbeitervereine Westdeutschlands und der Weltkrieg. 4. Schwert und Kreuz. Von Ad. Donders. 5. Heldenstum. Von Ad. Donders. Preise je 30 Pf.

John A. Winston Co., Philadelphia:

Anthraxite: an Instance of Natural Resource Monopoly. By Scott Nearing, Ph.D. \$1.00.

Yale University Press, New Haven:

Civilization and Climate. By Ellsworth Huntington, Ph.D. \$2.50; The Life and Times of Tennyson. By Thomas R. Lounsbury, LL.D., L.H.D. \$2.50.

EDUCATION

Educational Misfits

IT is a journalistic truism to state that America is the land of fads, fancies, follies and folderol. When your pert paragrapher can think of nothing else pat, both as to time and place, he launches some comment on the variability of our national character. The very sureness with which the not-to-be-thwarted sayer of sharp things turns on this weakness, is in itself proof enough that we so sin. Americans, like other human beings, exhibit their weakness most prominently when they seek to show their regard for that which they love best. If Americans profess to love anything more than education, I and many others like me, have yet to find it. It would seem, then, that our weakness for new things should be especially noticeable in educational ventures. And it is.

Can you recall a single bond-issue for "school purposes" which the worthy voters of your locality rejected? Do you actually know of any suggested or contemplated enlargement of the public school system that was met with disfavoring frowns? I made these questions matter for a personal examination before I placed them here, and my answers were without exception in the negative. Money has been lavishly appropriated for school playgrounds and play instructors; for vocational schools where mechanical ability can be given the precedence of mental and moral training; for kindergartens in which tiny youth is lured to think that play is work. The results with which these ventures have been crowned are food for thought to those who seek to satisfy their curiosity regarding not only the beginning, but the middle and the end as well.

MANUAL TRAINING

From personal observation I maintain, then, that the vocational school, the kindergarten, and the expensively financed system of play instruction have been egregious failures. The sums expended in their development are well spent indeed, if we are able to learn a lesson from the culmination of the experiment. The vocational school was originally greeted as a panacea. It was to relieve the teacher of many of his severest problems. If the head proved intractable, the hand might be awakened to its cunning. Manual training was the first step in the direction of vocational training. Yet if we except a few indifferently made pieces of household machinery and a multitude of mutilated fingers, manual training was a profitless investment. Manual training, as we have had it, is an avoidance of the issue. It is a refuge for the mentally deficient, or a place in which the boy who shows a total aversion to solid study may be occupied. Intractability is no longer settled in the good, old-fashioned way by an application of the rod, but the wrecker of discipline is sent to a shop where he may play with rods to his own satisfaction and the relief of his harassed instructor. Originally greeted with hosannas by teacher and pupil as well, the novelty is beginning to wear away and today the entire thing is dying. A general regression to the solids has set in. Dainties may do for a time, but too many leave a sickening after-taste which only a sharp change will remove. May it not be that we will find, all too late, that vocational training is worth as little? Wouldn't it be the part of wisdom to strive to realize interest on some of the foolish investments of the past, this interest to take the form of wariness?

THE CHILD'S GARDEN

If among your friends you number several grade teachers, experiment with them on the subject of the kindergarten. Ask them from the viewpoint of practical school administration, as the teacher, the producer of educational results, sees it, what

their judgment is on the work of the kindergarten. The reply, if not sarcastic, may be somewhat in this strain:

The boys and girls who come to me from the kindergarten are lovable little beings, without the slightest intention of doing what they are told. They regard their daily routine as so many hours in which play may be substituted for work. They have not been taught the lesson of individuality; they know nothing of the power of the will, save as it is expressed in the adjective wilful. Years after, they may get over the false notions which the very atmosphere of the kindergarten, and the motherly patience of the kindergarten teacher have instilled into them. But before these years have passed they have left me, and my problems are renewed in the form of other recruits from the kindergarten.

That is the practical, schoolroom view of the situation. The financial view is this: The equipment devoted to kindergarten work is in great part given over to the mercies of rust and mold. It was once popular and faddish and "quite the thing" for mother to explain when Neighbor met her down-town toward noon of a beautiful May day: "Little John is at school, the kindergarten, you know!" How few care to give this reply to Neighbor now? The novelty is gone. The same remark might be made regarding the money expended in kindergarten mania, but I forbear.

TEACHING PLAY

But the folly of follies still remains to us in this discussion. Recall for a moment, please, what you would have done when you were a boy or a girl if someone, older and wiser and more advanced in life, had undertaken to teach you how to play according to system! Imagine yourself in the predicament of some of our modern children who are daily, when they will permit the indignity, taught how to play! Was it necessary to teach you? Is playing a thing that can be learned in a school? Doesn't it lose its value if it is forced or openly cultivated? Personal experience is proof enough of the truth of this statement. Yet how contrary to all human experience and every-day learning is the action of the school board.

As I write, I look out upon a school playground, beautifully pebbled to keep the grass down, made monumental here and there by stately, iron-girdered swings. There are other contrivances the names of which I do not profess to know. Even in the perfervid, playful, imaginative days of my youth they were not even *figmenta mentis*. Hundreds of dollars went into the erection of these scientific playgrounds. Those dollars, as the others, were wasted. If I were to wait here until that school is dismissed I could see the children troop out while the "play" teacher stands helpless. The boys would throw the gravel about or would enjoy a rousing game of tap-ball; the girls would automatically organize a game of tag, or romp through an hour or two of bean-bag. And in the background would loom the machinations evolved by those who mistakenly try to make of education a round of clockwork, a bit of nicety, a cut and dried specimen with no thought of that Greater Thing, the soul, which gives life and motion to the body which confines it. And in the meantime millions of dollars worth of equipment rots, decays, rusts, gathers mold, in accord with the nature of its composition.

THE HUMAN MACHINE

We too frequently forget that the Scholastics defined man as an *animal rationale*. We would turn him into a machine which will do thus and so. And to bring about this consummation, we daily, nay hourly, violate the fundamental principle in whose name we make the expenditures, efficiency! School-boards are after efficiency in their product and to get that efficiency they are ineffectual and inefficient in their expenditures, and their application of pedagogy. Can it possibly be that No means Yes, that success will come when everything aimed at that success is wide of the mark?

EDWARD FRANCIS MOHLER

SOCIOLOGY

The Law for Turtles and Theaters

WE have a number of laws in this country, and their range is great. Murder is prohibited universally, I think; and in several localities the felonious practice of flipping the amphibious sea-turtle upon his unaccustomed back is sternly interdicted. You see, once he gets on his back, he is unable by his proper virtue, to return to his natural posture; he pines away and in consequence, may infect the atmosphere. Yet I confess to no doubt whatever, that at this precise moment, the cry of many an inverted turtle mingles with the boom of the surf, as it breaks on the lashed marge of some wine-colored sea. Murder, too, is fairly common in the United States.

Apparently, then, our laws do not merit Professor James' pragmatic sanction. They do not "work"; at least, not all of them; they only exist. We expect them to be automatic, and when they refuse to budge, we pass another law to spur them up the rugged heights of rectitude, dragging with them the reluctant citizenry of our country. Hence, to revert to the original mutton, we have a number of laws in this country, but not, as Mr. W. S. Lilly has remarked, an alarming amount of law and order.

SALVATION BY LAW

"O, Mrs. Harris, ma'am," Sairey Gamp reports herself as exclaiming, 'your countenance is quite an angel's!' Which, but for Pimples, it would be." The bearing of this observation lies in the application. The new legislation, or law, or what in this mixed-up period of transition, when it is hard to tell the difference between a gentleman of Sing Sing and a gentleman of leisure, passes for law, has the face of an angel; but close and dispassionate scrutiny discloses an imperfection closely akin to Pimples. It won't work. It promises, this legislation, the dawn of a social millennium, when it might as well guarantee the rising of tomorrow's sun. None shall be underpaid in its reign, no one go hungry or unclad. There shall be no violence, for all men shall be brothers. Your motor shall be my motor, every saloon shall be closed, each skulking iniquity ended, the woes of the world redressed, and all by an Act of the Legislature! Thus is virtue transferred from the Decalogue and the Gospels to the Revised Statutes, and the world is saved from perdition not by the grace of God, but by such grace as is communicated by the Legislature. Even as these lines are written, a thousand "Bills," new channels of civic and moral grace, are being excavated by our toiling legislators, apostles of the new régime.

THREE OBJECTIONS

It is sad to contemplate this wasted energy, but wasted most of it is. There are three difficulties connected with the proposal to make men virtuous by law. The first is man's free will. It is easier to break laws than to make them. Any one possessing the use of reason can violate any law immediately on its promulgation. The next is, that your undoubted virtue is no adequate reason why I should be deprived of my innocent cakes and ale. Thirdly it seems to be a fact, that we really do not wish our highly-virtuous or even some of our thoroughly necessary laws to be enforced. Probably the lambent light of your powerful intellect discovers other reasons, but three suffice for present purposes.

As to the cakes and ale proposition, not a great deal need be said. I abominate the very phrase "personal liberty," because it is the shibboleth of every unwary criminal now the enforced guest of the State, and because there is no form

of viciousness which it has not been made to cloak. Nevertheless, there is a genuine and very precious form of personal liberty, without which government becomes unmitigated despotism. This liberty is in great danger at present, from the attacks of multitudinous cranks, narrow-minded if well-meaning people, who would confer upon the State the right and duty of regulating the personal affairs of the individual. A large part of what is termed "social legislation" constitutes a serious menace not only to government itself, but more directly to the morality of the community. In some of its forms it is merely silly; in others it is destructive of civilized life. One need but refer to the degrading and thoroughly inefficient marriage restrictions based upon medical inspection, which are now law in some States, and the deeper degradation of the control of births which certain self-styled social reformers are now endeavoring to further and protect by the authority of the State.

"INNOCUOUS DESUETUDE"

The next objection to the theory that men can be harried into virtuous living by legislation, is the fact that many communities object to the serious enforcement of law. From time to time most American towns and cities have spasms of virtue, and work off their new-found zeal and indignation by "passing laws." This moral indignation usually cools to zero when any consistent attempt is made to indict or jail the offenders against these ill-considered regulations. In a recent number of *Social Hygiene*, Raymond Fosdick tells how the State of Georgia lately passed a prohibition law; "whereupon the City of Atlanta removed the chief of police, openly and with the consent of the people, for attempting to enforce it." Tennessee forbids the sale and use of cigarettes, but if travelers are to be credited, no visitor to Memphis need be deprived of his cigarettes. He can buy them, "most anywhere," as the gentle inhabitants will inform him. Louisiana prohibits the sale of tobacco on Sunday, but the chief of police reports that he would not dare to enforce this regulation in New Orleans. It may be objected that these laws are "extreme." Perhaps they are. If so, they only illustrate the present tendency to regulate personal habits by law. But other laws there are, which should be enforced, and yet are suffered to fall into what the late President Cleveland termed with customary felicity, "innocuous desuetude."

A TEST CASE

Certain venerable ordinances affecting the city of New York, for instance, have all the characteristics of genuine law. They are reasonable, they are for the good of the community, and they are necessary. Were they enforced, many flourishing corrupters of youth, the unspeakably vile dance halls and theaters, venders of immoral books and pictures, and lawless saloon-keepers who make their places of business a welcome refuge for the lowest men and women of the community, could be destroyed once and for all. Yet these laws are not persistently enforced, and there is no immediate reason to believe that any but a sporadic enforcement is contemplated. As a test, I recently undertook to lodge a complaint against a New York theater. The city official to whom the matter was referred took immediate action which was gratifying in its results. Encouraged by this success, complaint was made against what is probably the most corrupt showplace in the United States. After a silence, a letter was dispatched by the same official, somewhat vague and general in its terms, but stating clearly enough his belief that his "powers were new and must be used with great care" if they were to be "a great force for good in the community."

DOES LAW MAKE MORALITY?

The precise reason why an official power leveled against what all admit to be a source of public corruption, must be "used with great care" is perfectly clear both to this official and to every social student. No law can be anything but a dead letter unless it is backed by public opinion. Law does not make, but presupposes, morality. Unless the principles and conduct of the majority of the community are above reasonable reproach, law, even when directed against open viciousness, becomes a joke. In the case of New York, it seems somewhat unreasonable to censure public officials for the non-enforcement of law, when public opinion holds, apparently, that vice must have its fling, even in public.

The New York law is not at fault. It is clear in its provisions and drastic in its penalty. Not only may the Commissioner of Licenses close an improper theater, as to his credit he has done more than once, but

Any person who as owner, manager, director, or agent, or in any other capacity prepares, advertises, gives, presents or participates in any . . . drama, play, exhibition, show, or entertainment, which would tend to the corruption of the morals of youth or others, and every person aiding or abetting such act, and every owner or lessee or manager of any garden, building, room, place, or structure, who leases or lets the same or permits the same to be used for the purposes of any such drama, play, exhibition, show, or entertainment, knowingly, or who assents to the use of the same for any such purpose, shall be guilty of a misdemeanor. (*Penal Law, Section 1140*).

This section renders a large number of persons liable to punishment. Upon conviction, any or all of them may be sentenced to not less than ten days nor more than one year of imprisonment, or be fined not less than fifty dollars nor more than one thousand dollars, or be both fined and imprisoned for each offense. Suppose this law were enforced literally. Would it do away with the debased theater in New York? It certainly would. Vice would cease to pay a sufficient return upon the invested capital. But would public opinion sanction a persistent enforcement in the arrest of every one connected with the place and play, including the advertising manager of the newspapers without which these productions can hardly exist? The answer is found in the fact that public opinion has been allowing the open violation of this law ever since the law was passed.

LAW AND PUBLIC OPINION

I see then, no reason to retract what I wrote some months ago in these pages:

Public opinion will neither countenance the enforcement of city ordinances already feebly existing, nor permit the adoption of new measures calculated to check these public incitements to immorality. Vice must be served. To this degraded level has public morality fallen in New York. Nor will the evil be confined to the metropolis, for from New York the active campaign for the public degradation of womanhood spreads to the theaters of the country. The only effective remedy lies in the formation of a morally healthful public opinion. Primarily this is the work of the Church, and it has occupied her zeal since the day when from the Pincian Hill, Peter looked down upon the frightful immorality that was ancient Rome.

Not that I would welcome any relaxation in a persistent effort to secure the enforcement of existing laws. The effort itself will tend in some degree to the formation of a healthful public opinion, and jail sentences imposed with due regularity upon the chief offenders against public morality, would go far in the work of destroying the false standards set up by theatrical managers and others, who deal in commercialized vice. But it is

plain that even the most reasonable and necessary law is worthless when public opinion has become corrupted. What the world needs is not, primarily, more law but more religion.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

According to a report of the Laymen's League for Retreats and Social Studies, the total number of retreatants at Mount Manresa during the past year was 1,083. The extension retreats at Philadelphia and elsewhere were attended by 872 exercitants. Thus almost 2,000 men participated in the spiritual exercises given under the auspices of this organization. Upward of 200 students registered in the school of Social Studies and about 200 lectures were delivered by its staff of lecturers to Holy Name Societies and on various occasions. The courses in the School of Social Studies include logic, psychology, sociology, ethics, political economy, likewise public-lecture preparation and studies in "Catholic Chapters in American History." A special lecture along the lines of applied social science is given each week. Arrangements have also been made by the League for a lecture on "Mexican Liberalism and Catholicism," to be given in Carnegie Hall, February 28, by the Rev. R. H. Tierney, S.J., Editor of AMERICA.

Under the heading, "Money Needed by Pope," a cable message was printed in our American papers, containing a quotation from the *Agenzia Nazionale*, in which the Holy Father was credited with disposing of fabulous sums of money. The mythical "Vatican fund story" met with this instant denial on the part of the Apostolic Delegate:

It is simply fantastic and ridiculous to assert that the Vatican budget for 1915 closed with a deficit of nearly \$5,000,000. Neither the income nor the expenditure of the Vatican ever reaches such a fabulous sum.

Furthermore, I am in a position to know, and can therefore emphatically denounce as utterly false and misleading, the statement that "the ready money in the United States is being invested in the highly profitable business of speculating in war munitions securities."

The only vestige of truth in the cable dispatch is the assertion that the meager income of the Vatican, which comes mostly from the charity and generosity of the Catholic people throughout the world, has decreased on account of the war. And yet, notwithstanding this decrease of revenue, the Pope has managed to contribute, as reported by the newspapers, hundreds of thousands of lire for the alleviation of people suffering from the war in belligerent countries or stricken with disaster in other places.

As an instance of the Holy Father's generosity the Apostolic Delegate then mentions the fact that only recently he himself had received from the Vatican 10,000 lire for the Bishop of Nueva Caceres in the Philippine Islands. The money was to aid in repairing the damages done by a cyclone which had devastated the Bishop's diocese last summer.

"What manner of youth is this who is put forth from our \$40,000,000-a-year system?" asks the New York *Home News* in reference to the local public schools. Taking as an instance the sixty-eight pupils just promoted into upper grades in a public school on the Heights, it states that in the simple test examination only two obtained a percentage of 83 per cent, and four 67 per cent, all the rest failing to reach this mark. A very great number fell below 50 per cent; sixteen obtained only 17 per cent and eight were unable to solve even a single problem. Yet all were promoted! After describing the "fake drill" by which this marvel is said to be ordinarily accomplished, the paper adds:

In the light of these facts, promotion in the schools today is a joke, and graduation a mockery. Last week, from

every school in the city, the voices of the graduates went up in songs of praise, of hope, of patriotism. The good people who presided said their little say; the local School Boards looked wise; the parents applauded and out of their Alma Mater came forth a thousand incompetents.

The system is now getting ready for the June farce. Again the classes will sing; the "stars" will be put forward to show how smart they are; the orchestra will render patriotic airs, and the chorus will resound. But it will be just as much a rotten sham as ever; it will be but the pomp and pageantry with which the innocent lambs are sacrificed on the altar of selfishness and incompetency.

Had a Catholic paper dared to print these lines only a short time ago, the shades of Washington and Jefferson and Lincoln would have been conjured up properly to rebuke its contumacious irreverence toward this Palladium of American liberty. Yet such criticism, more or less severe, is now becoming a commonplace.

To be poor is hard enough, but to have one's poverty paraded before unsympathetic officialdom is the last straw in the breaking of the spirit. Philanthropy, especially when it is professional, though it bears up the body, bears down the heart, and many a man has preferred to starve rather than ask help of those who would fling him a coin tainted with contempt. Every one has a right to the necessities of life, and consciousness of the claim bestowed by the natural law makes every man worthy of the name loth to accept as a niggardly pittance the sustenance that he can demand in justice. But how different is the motive that inspired the gift sent to the New York *Sun* last week by a gentleman of Rockland. "For bread," was the message accompanying his present, "from one who has never been hungry, and is thankful for blessings received." This is the proper spirit. If faith were stronger, and there were more gratitude for the good things given by the bounty of the Father of all, there would be more sympathy and generosity and a greater willingness on the part of those with many possessions to share their abundance with those who have few, and there would be fewer dying of hunger. Christ's gentle kindness in caring for the poor took all sting from his munificence, and His example still sways the hearts of many generous givers.

Job Harriman, a former Socialist candidate for the position of mayor in Los Angeles has apparently sought to immortalize his name by connecting it with a new Socialist Arcadia. According to the San Francisco *Monitor* the colony was recently investigated by the State Commissioner of Corporations, who reported that he found it "unjust, unfair, mismanaged and on the verge of failure." The following details of the Del Rio Company, as the colony is called, are given by our contemporary:

The Del Rio Company consists of 650 members who buy their way in for \$2,000. They are promised \$4 a day and get \$1.46 or less for wages. The bare cost of living for a family of three is \$30 a month. They are charged 25 cents for a meal that costs 9 cents and pay \$2 for a hat that Harriman bought in job lots for 25 cents. Those who protest are given menial positions, and if they are too obstreperous they are told to pack their trunks and get out.

The newest Socialist venture will add one more tombstone to the graveyard of Socialist cooperative colonies. However, it will probably do little toward disabusing any one who does not wish to see that Socialism would be the worst of all slaveries and the most tyrannical of governments.

The Bureau of Foreign and Domestic Commerce is taking active measures to stimulate foreign trade in the United States. Its latest plan has been to send a practical export adviser to the principal cities in order to enter into direct contact with

manufacturers interested in such trade. A successful trip through the Middle West has been completed and the leading Southern cities are now to be visited. The trade-adviser's object is to answer the knotty questions relating to practical export problems, such as can be solved only by the specialized knowledge of an expert. The special agent also makes it a point to confer with the heads of commerce classes in universities and schools in order to find out how far the Bureau of Foreign and Domestic Commerce can be of service in making the training of commercial students more practical for the management of foreign export trade. The Bureau, in promoting this cause, urges business men to discount the continuance of so-called war orders and avoid basing future calculations upon the conditions which such orders bring into existence:

European war orders doubtless are bringing some manufacturers immediate and large profits. They do not in any way, however, indicate permanent business. It is conceivable that they may be positively injurious, by diverting the attention of our manufacturers from foreign markets in Latin America, the Far East, Africa and Australia, to which we should at the moment be directing our most earnest efforts. We may be voluntarily giving up our greatest opportunities. We may be foregoing the permanent markets of the world to make a few extra dollars of immediate profit.

It is evident, therefore, that every possible effort will be made by the Bureau to stimulate foreign trade. No one can foresee the far-reaching effects, financially, economically, and morally, which such a movement may entail.

The condition of Catholic mission work among the Negroes of our country is brought to our notice by *Our Colored Missions*. There are about 11,000,000 Negroes in the United States. Of this great number not more than about 200,000 are Catholics. These have been able to aid considerably in the upkeep of their religious institutions, but the great expenditure for schools and churches must be met by missionary response. "Protestants," we are told, "have spent sums that fairly beggar the dreams of avarice and the Negroes themselves have laid out millions for the construction of sectarian fabrics." The help given by Catholics to colored children is thus summarized:

We are enabled to furnish educational facilities for over 16,000 Southern children. We are paying entirely or in large measure the salaries of 124 teachers in their schools. Forty-six such schools look to us for support and if our help were withdrawn that number of homes where the faith is fostered would be sadly handicapped, if not obliged to suspend operations entirely. We disburse in this manner, adding some allowances to priests, \$2,715.00 each month. If the offerings could be increased there is no reason why we could not open schools in every section and double the number where they already exist.

This work the Board commends in a particular manner to the clergy and teachers who realize best the importance of Catholic education. It is gratifying to note that more than 1,000 bishops and priests are members of the Priests' League, each member contributing annually five dollars and offering besides, a yearly Mass for the benefactors of this work. Both schools and missionaries are aided by this fund, while the money from the Sisters' League, composed of those communities of Sisters which annually contribute five dollars each and recite special prayers for the benefactors, is used to pay the salaries of the Sisters. An annual fund to be raised by calling for an army of one hundred thousand volunteers who will contribute one dollar a year, will be placed in the hands of the Southern Bishops for the establishment and maintenance of schools and churches for the colored people. There is besides an organized League of the Laity, forming a triple alliance of alms and prayers with the priests' and the Sisters' Leagues.